José T. Moreno

Licenciado en Sagrada Escritura

El Problema Textual en el Libro de Josué

EDICION PRIVADA
Para la Tesis de Doctorado

GUADALAJARA [Jal.] MEXICO
1935

José T. Moreno

Licenciado en Sagrada Escritura

El Problema Textual en el Libro de Josué

EDICION PRIVADA

Para la Tesis de Doctorado

GUADALAJARA [Jal.] MEXICO

1935

IMPRIMATUR.

Guad. 5 Julii 1934.
+ *Josephus,*
Ep. Tit. Rhosien.
Vicarius Generalis.

PASTORI ET PATRI
ET BENEFACTORI
IN SIGNUM
REVERENTIAE ET AMORIS
ET GRATI ANIMI

SACERDOTIBUS CONDIOECESANIS
CARITATE FRATERNA

PARENTIBUS
SORORI FRATRIBUS
PIETATIS AFFECTU

Primera Parte

Elementos para el estudio de los LXX en su parte material como texto y en su parte formal como versión.

SUMARIO

El Problema Textual en el libro de Josué consiste principalmente:

1º En *clasificar* y "explicar" las *variantes* que existen en los códices griegos.

2º En *determinar* con la mayor certeza posible y "explicar" las *discrepancias* entre el texto hebreo y la forma preorigeniana más pura de los LXX. (1).

Algunas de las soluciones dadas hasta ahora presuponen, entre otras cosas, estas dos afirmaciones gravísimas: 1ª Que es falso el testimonio de S. Jerónimo, según el cual Orígenes no "corrompió" (eufemísticamente, no "corrigió", exceptis fortasse levissimis quae pro nihilo reputantur) la versión griega de los LXX; y 2ª Que el texto hebreo estuvo fluctuante y fue objeto de muchas y sucesivas recensiones (o sea, retractaciones deliberadas y sistemáticas) desde sus orígenes... hasta el tiempo de Luciano!

---

(1) No se trata de explicar las discordancias del texto hebreo tradicional con respecto a la edición de Lagarde y al Textus Receptus o a los códices A, B, etc., como lo hacen Fr. de Hummelauer (Comm. in Jos., Parisiis 1903), S. Holmes (Joshua, The Hebrew and Greek Texts, Cambridge, 1914), aun S. R. Driver (Notes on... Samuel², Oxford 1913: cf. List of Abbreviations, page XVIII), y otros. — Es evidente que, ante todo, hay que restituir el texto preorigeniano.

Quien encuentre una hipótesis que, evitando esos dos escollos, dé explicaciones satisfactorias de los *hechos reales*, puede aspirar a que sea admitida al menos como probable. — Con esto se contenta el autor del presente estudio, en el que se propone comprobar cuán exactos sean los testimonios jeronimianos y cuán inconsistente la hipótesis de las recensiones hebreas, por lo menos en lo que se refiere al libro de Josué.

A. Testimonios de S. Jerónimo: 1) Acerca de la diferencia entre el texto genuino de los LXX y su forma usual ya sea preorigeniana o posthexaplar; 2) acerca de las tres únicas recensiones de los LXX conocidas en su tiempo, incluida la origeniana - eusebiana; 3) acerca de las adiciones hexaplares (en el texto o en el margen) que había en casi todos los códices de las distintas recensiones; 4) acerca de la versión latina hexaplar arreglada por el mismo S. Jerónimo; y 5) acerca de la índole de la versión alejandrina.

B. Siglas para designar los códices, grupos de códices, formas y recensiones de los LXX.

C. Ensayo de reconstrucción conjetural del texto origeniano de la 5ª columna hexaplar de los capítulos I - IV del libro de Josué, dispuestos sinópticamente con el texto latino del Códice Lugdunense, y acompañados de la traducción parafrástica del original hebreo.

D. Ensayo de reconstrucción conjetural del texto origeniano y de las recensiones en los capítulos V, VI y X del libro de Josué.

APENDICE.—Los LXX como instrumento para la crítica del texto hebreo, según S. R. Driver.

Lista de abreviaturas empleadas por Driver en sus "Notes on the Hebrew text and the topography of the books of Samuel".

A

Testimonios de S. Jerónimo

1) *Acerca de la diferencia entre* (a) *la forma primitiva de los LXX, más que restituida* (1), *conservada en lo esencial y estabilizada por Orígenes* (permaneciendo idéntica, sobre todo cuantitativamente, sin contar las palabras asterizadas), *y* (b) *la forma usual o "Koinñ" alterada accidentalmente en el transcurso de los siglos por las transcripciones y después modificada intencionalmente* (con omisiones, adiciones, o sustituciones, de procedencia casi siempre hexaplar). — Vallarsi, I, 636 - 637 (Veronae, 1734). — M. L. 22, 838. — Corp. Vindobon. edit. Isid. Hilberg, 55, 248 - 249.

Ep. 106 ad Sunniam et Fretellam:

In quo illud breviter admoneo, ut sciatis aliam esse editionem, quam Origenes et Caesariensis Eusebius, omnesque Graeciae tractatores *koinñn*, id est, *communem* apellant atque vulgatam, et *a plerisque nunc* "Loukianos" *dicitur*; aliam Septuaginta Interpretum, quae in *hexaplois* codicibus reperitur et a nobis in latinum sermonem fideliter versa est, et Jerosolumae atque in Orientis ecclesiis decantatur.

---

(1) "Vir *doctus* Adamantius" en su recensión "especial" (en la 5ª columna) *podía* purificar la antigua *Koinñ* al menos de las corrupciones evidentes. No así la mayor parte de los copistas de la edición "común", quienes más bien solían o ignorar las corrupciones anteriores, o aumentarlas inconcientemente, o pulir el estilo, o por presunción suponer errores y corregirlos indebidamente. Por eso en los distintos códices debió estar la antigua *Koinñ* diversamente alterada "pro locis et temporibus". Cf Orig. *in Matth.* XV, 14 (M. G. 13, 1293).— En el lugar oportuno se tratará de la *intención,* atribuida a Orígenes, de hacer una especie de edición crítica (al estilo moderno) confrontando los diversos códices y ¡ayudándose de las otras traducciones! para la restitución (?) del texto primitivo de los LXX. Parece que, en algunos autores que han tratado este asunto, el fin y método de Orígenes en su obra monumental no han sido satisfactoriamente expuestos.— Igualmente se discutirá la cuestión "si los códices llamados hexaplares son una representación *directa* de la 5ª columna o no".

Koinñ autem ista, hoc est, *communis* editio, ipsa est quae et Septuaginta. Sed hoc interest inter utramque, quod *koinñ* pro locis et temporibus, et "pro voluntate scriptorum", vetus corrupta editio est. Ea autem quae habetur in *hexaplois*, et quam nos vertimus, ipsa est quae in eruditorum libris "incorrupta et immaculata" Septuaginta Interpretum translatio reservatur. — Cf. Adv. Rufin. II, 27: et Praef. ad Damasum. (1).

2) *Acerca de las tres únicas recensiones de los LXX conocidas en tiempo de S. Jerónimo, incluida la origeniana - eusebiana.* — Vall. IX, 1405 - 1406.— M L. 28, 1392 - 1393.

Praef. in Paralip.:

Alexandria et Aegyptus in Septuaginta *suis* Hesychium laudat auctorem: Constantinopolis usque ad Antiochiam, Luciani (al. Juliani) martyris exemplaria probat. Mediae inter has provinciae Palestinos (al. Palestinae) codices legunt, quos ab Origene elaboratos Eusebius et Pamphilus vulgaverunt: *totusque orbis* hac inter se *trifaria varietate* compugnat.

3) *Acerca de las adiciones hexaplares* (en el texto o en el margen) *que había en casi todos los códices de las distintas recensiones.*

Praef. Comm. in Dan. (Vall. V, 619 - 622.—ML. 25, 493):

Illud quoque lectorem admoneo, Danielem non juxta LXX interpretes, sed juxta Theodotionem Ecclesias legere.... Sed et Origenes de Theodotionis opere in editione vulgata (es decir, en la *koinñ* preorigeniana) asteriscos posuit, docens defuisse quae addita sunt; et rursus quosdam versus obelis praenotavit, superflua quaeque designans. *Cumque omnes Christi Ecclesiae,* tam Graecorum quam Latinorum, Syrorumque et Aegyptiorum, *hanc sub asteriscis et obelis editionem legant* (se entiende, en las diversas recensiones), ignoscant invidi labori meo, qui volui habere nostros, quod Graeci in Aquilae et Theodotionis ac Symmachi editionibus lectitant (a saber: el *plus* del texto hebreo).

Ep. 112 ad Aug. (Vall. I, 746; M L. 22, 928; Corp. Vindob. 55, 389):

Vis amator esse verus Septuaginta Interpretum? Non legas ea quae sub asteriscis sunt, immo rade de voluminibus, ut veterum te fautorem probes. Quod si feceris, omnes Ecclesiarum Bibliothecas damnare cogeris. *Vix enim unus aut alter invenietur liber qui ista non habeat.*

---

(1) "Nec in V. Instr. post LXX interpretes emendare quid licuit".

4) *Acerca de la versión latina hexaplar arreglada por el mismo S. Jerónimo.*

Comm. in Tit. 3, 9 (M L. 26, 630):

Unde et nobis curae fuit *omnes V. Legis libros, quos vir doctus Adamantius in Hexapla digesserat, de Caesariensi bibliotheca descriptos ex ipsis authenticis emendare*, in quibus et ipsa hebraea propriis sunt characteribus verba descripta, et graecis litteris tramite expressa vicino.

Ep. 134 ad August. (M L. 22, 1162):

In fine: "Grandem latini sermonis in ista provincia notariorum patimur penuriam; et idcirco praeceptis tuis parere non possumus, maxime in editione Septuaginta, quae asteriscis verubusque distincta est. *Pleraque enim prioris laboris, fraude cujusdam amisimus.*"

5) *Acerca de la índole de la versión alejandrina.*

Ad. Pammach. ep. 57, 6. 7. 10. 11. — Praef. in Paralip.— Praef. ad Pentateuch. (Cf. c. Rufin. II, 25, etc.: M L. 23, 449):

"Longum est revolvere quanta LXX de suo *addiderint*, quanta *dimiserint*, quae in exemplaribus Ecclesiae obelis astericisque distincta sunt..." "ut *non litteras* syllabasque aucupati sint, *sed sententias...*"

"Eruditio et verborum copia, *ea quae intelligit*, transfert". "(LXX) *quod nesciebant*, dubiis protulere sententiis".

N. B.—Estos y otros testimonios de S. Jerónimo (juntamente con el examen de los códices) forman la *base histórica* del presente trabajo. Es cierto que el Doctor Máximo ha recibido de algunos la tacha de ligero (1) y exagerado. Pero es indudable que nadie, como él, estuvo en aptitud de conocer y testificar las relaciones que mediaban entre el texto hexaplar por una parte, y por otra el texto preorigeniano de los LXX y las recensiones posteriores a Orígenes, en particular la lucianea, que justamente puede llamarse la "*koinñ* postorigeniana" por su gran difusión. Los testimonios citados bajo el número 5) están en abierta contradicción

(1) Cf. v. gr. Swete, *Introd. to the O.T.*[2] (1914), pág. 78, nota 1. Con relación a los testimonios bajo el nº 3, dice. "But he is drawing a hasty inference from experiences gathered in Palestine" — Cf. Pretzl, Biblica 1926, 249-250.

con el concepto, que suele atribuirse (1) a Orígenes y aun a S. Jerónimo, de que la versión genuina de los LXX debía ser la que más se acercara al texto hebreo.— Con S. Jerónimo está de acuerdo S. Epifanio, *De pond. et mens.* 17 (M G. 43, 265): "...quaecumque inutilia erant, omiserunt..." (sc. Septuaginta interpretes).

---

(1) Cf. Swete, ibidem, págs. 68 y 77: "Origen began by *assuming* (1) the purity of the Hebrew text, and (2) the corruption of the *Koinñ* where it departed from the Hebrew" (Concuerda Driver, *Samuel*, p. XLVI. Cf. infra). — "Pamphilus and Eusebius *believed* (as did even Jerome nearly a century afterwards) that Origen had succeeded in restoring (en ese sentido) the old Greek version to its primitive purity..."

B

Siglas

para designar los códices, grupos de códices, formas y recensiones de los LXX, etc.

A Códice Alejandrino (III).
B Códice Vaticano (II).
C Ceteri (*hoi loipoi*) = códices de otras recensiones, en las citas marginales.
D Códices p, d, d_2, 610.
E *Recensión Egipcia*, hesiquiana: B Q Z c.
F Códice Ambrosiano (VII).
G Códice Colberto - Sarraviano (IV - V).
H Texto hebreo masorético.
I *Texto de Orígenes* (sin las pal. aster.): "incorrupta et immaculata LXX Interpretum translatio".
J Vulgata latina de S. Jerónimo (traducción del hebreo).
K *Recensión Siria*, lucianea, *koinñ* postorigeniana: AFGMVWYOXS.
L Versión latina Lugdunense. (Por su literalidad puede asimilarse a un códice griego).
M Códice Coisliniano (X).
N Códices g, n, ñ, w, c_2, 118.
O Códices i, l, m, o, (a_2): grupo bastante heterogéneo.
P *Koinñ* praeorigeniana, varia "pro locis et temporibus".
Q Códices q, r, u.
R Restantes columnas (*Aq.*, *Sím.* o *Teod.*), en las citas de los códices.
S Versión Siro-hexaplar, según es citada en Brook - Mc Lean.

T Códices t, 74, 76, 84.
U *Recensión última* (bizantina?) *posterior a la difusión de las otras,* derivada de la edición eusebiana: N T D b L.
V Códice Basilio - véneto - vaticano (N = XI).
W Códice de Washington (O).
X Códices a, k, x, 15, 18, 64, 128.
Y Códices (h), y, b_2, 68 = 122, 71.
Z Códices e, f, j, (v), z, 343, 730.
70 Los Setenta (de la 5ª col.), en las citas marginales de los códices.
Ar Versión Armenia, según es citada en Brooke - Mc Lean.
Bo Versión Bohairica, „ „ „ „ „ „ „
Co Versión Copto-sahidica, „ „ „ „ „ „ „
Et Versión Etiópica, „ „ „ „ „ „ „
Sir Versión Siríaca, según es citada en Kittel.
Tar Targum, „ „ „ „ „
ñ Fragmentos lipsienses (K).
Ald. = Edición Aldina.
Compl. = Edición Complutense.
Lag. = Lagarde: *Vet. Test. pars prior graece.*
Eus(ebio), *Jus*(tino), *Or*(ígenes), *Thdt* = Teodoreto. ob(elo), ast(erisco), conj(etural); hab(et), om(mittit), ad(dit).
I_1 = Palabras *obelizadas* (el *minus* del Hebreo).
I_2 = *Duplicado* obelizado.
I_3 = Lectura tomada de *Aq*(uila), i.e., de la 3ª col.
I_4 = Lectura tomada de *Sím*(aco), i.e., de la 4ª col.
I_5 = Lectura de P *conservada* sin obelo.
I_6 = Lectura tomada de *Teod*(oción), i.e., de la 6ª col.
I_7 = Palabras *asterizadas* (el *plus* del Hebreo).
I_8 = Lecturas de P *desechadas* o corregidas.
I_9 = *Correcciones* de las palabras desechadas o corregidas.

K_1, K_2, K_3, etc., y E_1, E_2, E_3, etc., tienen el significado correspondiente, es decir, K_1 = palabra obelizada por Orígenes, conservada en K; K_3 = lectura de Aq. usada por Oríg., admitida en K; K_8 = palabra, desechada por Oríg., tomada de P y conservada en K; etc.

C

Ensayo de reconstrucción conjetural del texto origeniano de la 5ª columna hexaplar de los capítulos I - IV del libro de Josué, dispuestos sinópticamente con el texto latino del Códice Lugdunense, y acompañados de la traducción parafrástica del original hebreo.

ADVERTENCIA

Esta reconstrucción no se presenta como conclusión, sino como preámbulo. Sus lecturas son, unas ciertas, otras probables, otras dudosas, otras simplemente posibles. En todo caso sirven de texto de referencia y de materia de discusión, y demuestran con cuánta cautela se debe proceder al citar el texto preorigeniano de los LXX, al juzgar de su índole como versión, y en consecuencia, al emplearlo como instrumento de crítica textual para corregir las reales o supuestas corrupciones del original hebreo.

I, 1. kai egeneto meta (tñn) teleutñn mwsñ, *doulou kuriou*: *kai* eipen kurios tw iñsou, huiw nauñ, (tw hupourgw) *leitourgw* mwsñ, legwn:

2. mwsñs, (ho) therapwn mou, teteleutñken. *kai* nun (oun) anastas diabñthi ton iordanñn *touton*, su kai pas ho laos houtos, eis tñn gñn hñn *egw dwsw* (didwmi humin) *autois, tois huiois israñl.*

3. pas (ho) topos, hou (an epibñte) *epibñsetai* (tw ikhnei) twn podwn *epibñ ikhnos podos* humwn *ep'auton*, humin *dedwka* (dwsw) auton, hon tropon eirñka tw mwsñ:

4. *xxx* tñn erñmon kai ton antilibanon *touton, kai hews tou potamou* (apo) tou megalou potamou euphratou, *pasan gñn tou khettaiou*, kai hews tñs thalassñs tñs (eskhatñs) *megalñs*, aph' (hñliou) dusmwn *hñliou*, estai (ta) horia humwn.

5. ouk antistñsetai *anthrwpos* (outheis katenanti humwn) *enwpion sou* pasas (tas) hñmeras (tñs) zwñs sou. *kathoti* (kai hwsper) ñmñn meta mwsñ, (houtws) esomai (kai) meta sou. (kai) ouk enkataleipsw se oude huperopsomai se.

6. iskhue kai andrizou; *hoti* su (gar dieleis tw law toutw) *apodiasteleis ton laon touton xxx* tñn gñn hñn wmosa tois patrasin (humwn) *autwn* dounai autois.

7. *plñn* iskhue (oun) kai andrizou *sphodra*, phulassesthai (kai) poiein *kata panta ton nomon* (kathoti) *hon* eneteilato soi mwsñs, (ho) pais mou. (kai) ouk ekklineis ap'(autwn) *autou* (eis) dexia

I, 1. Et factum est posquam defunctus est Moyses, servus Domini, et dixit Dominus ad Jesum, filum Nave, successorem Moysi, dicens:

2. Moyses, servus meus defunctus est. Nunc itaque adsurgens transgredere Jordanen tu et omnis populus iste in terram quam ego dabo illis.

3. Omnem locum quemcumque ingressi fueritis vestigi(o)*um* pedum vestrorum, vobis dabo illum, sicut dixeram Moysi:

4. desertum et Antelibanum usque ad flumen magnum Eufraten et usque ad mare magnum; a solis occasu erunt fines vestri.

5. Non resistet homo in conspectu vestro per omnes dies vitae tuae, et sicut eram cum Moyse*n*, sic ero tecum et non derelinquam te neque d*i*spiciam te.

6. Invalesce, et viriliter age. Tu autem distribu*i*s huic populo terram quam juraveram patribus vestris, ut darem illis.

7. Invalesce itaque et viriliter age, custodire et facere sicut praecepit tibi Moyses, puer meus, et non declinabis ex ill*a* dextra aut

---

I,1. Y era después de la muerte de Moisés, el siervo del Señor. Y habló el Señor a Josué, hijo de Nun, ministro de Moisés, diciendo:

2. Moisés, el siervo mío, ha muerto. Ahora, pues, levántate. Pasa este Jordán, tú y todo este pueblo, hacia la tierra que yo les doy a los hijos de Israel.

3. Todo lugar en el que se posare*n* la*s* planta*s* de vuestro*s* pie*s*, os lo doy, según dije a Moisés.

4. Será región vuestra, *comenzando* desde *la línea cuyos extremos son* el desierto y el Líbano aquel, *por un lado* hasta el río grande, el río Eufrates, *es decir, hasta los límites de* la tierra toda de los Heteos; y, *por el otro*, hasta el mar grande, ocaso del sol.

5. *En* todos los días de tu vida no prevalecerá hombre *alguno* contra ti. Como estuve con Moisés, estaré contigo. No te dejaré ni te abandonaré.

6. Ten valor y cobra ánimo. Porque tú distribuirás *como herencia* a este pueblo la tierra que a sus padres juré que daría a estos *descendientes suyos.*

7. ¡Valor, pues, y mucho ánimo! a fin de que te propongas obrar de acuerdo con toda la ley que te mandó Moisés, el siervo mío. No

oude (ñ eis) aristera, hina sunñs en pasin hois (ean prassñs) *poreusñ*

8. (kai) ouk apostñsetai (hñ) biblos tou nomou toutou ek (tou) stomatos sou, kai meletñseis en (autw) *autñ* hñmeras kai nuktos, (hina sunñs) *hopws phulassñs* poiein panta ta gegrammena *en autw*. *hoti* tote (euodwthñsñ kai) (euodwsw) *euodwseis* tas hodous sou, kai tote sunñseis.

9. idou (entellomai) *entetalmai* soi. iskhue kai andrizou. mñ deiliasñs mñde phobñthñs. hoti meta sou kurios ho theos *sou* eis panta (topon) hou (ean poreuñ) *poreusñ*.

10. kai eneteilato iñsous tois grammateusin tou laou, legwn:

11. eiselthate kata meson tñs parembolñs (tou laou), kai enteilasthe tw law, *legontes*: *hetoimasate humin* (hetoimazesthai heautois) episitismon; hoti, eti treis hñmerai, (kai) humeis (diabainete) *diabñsesthe* ton iordanñn touton, eiselthontes kataskhein tñn gñn hñn kurios ho theos (twn paterwn hñmwn didwsin hñmin) *humwn dwsei humin klñronomñsai*.

12. kai tw roubñn, kai tw gad, kai tw hñmisei phulñs manassñ, eipen iñsous, legwn:

13. mnñsthñte to rñma (kuriou) ho *eneteilato* (elalñsen) humin mwsñs, (ho) pais kuriou, legwn: kurios (ho) theos *humwn katapausei* (hñmwn katepausen) humas kai *dwsei* (edwken) humin tñn gñn tautñn.

sinistra, ut intellegas in omnibus quaecumque agis.

8. Et non recedet liber legis hujus ex *ope*re tuo, et meditaberis in eo die ac nocte, ut custodias facere universa quae scri*b*ta sunt. Tunc dirigam vias tuas et tunc intelleg*i*s.

9. Ecce praecepi tibi; invalesce et viriliter age; non est quod expavescas neque timeas, quoniam tecum est Dominus Deus tuus in omnibus *in* quocumque ingredieris.

10. Et praecepit Jesus scribis populi dicens: Intrate per media*m* castra*m*, et praecipite populo, dicentes:

11. Praeparate vobis frumentum, quia ad hoc tribus diebus transietis Jordanem istum, ut intre(ti)s possidere terram quam Dominus Deus patrum nostrorum dabit vobis.

12. Et Ruben et Gad et dimidiae parti*s* tribu(s) Manasse, et dixit Jesus:

13. I*m* mente hab*i*tote verbum Domini quod praecepit vobis Moyses, *v*erbu*m* Domini, dicens: Dominus Deus vester requiem dabit vobis (....) terram istam.

---

te desvíes de él *hacia la* derecha o *hacia la* izquierda; para que aciertes *a llegar a buen término en* dondequiera que anduvieres.

8. No se aparte de tu boca el libro de esta ley, y medita en él de día y de noche; a fin de que cuides de hacer todo según lo que está escrito en él. Porque entonces dirigirás prósperamente tu*s* caminos, y entonces llegarás a buen término.

9. ¿Acaso no *soy* yo *quien* te *lo* manda? ¡Valor y ánimo! No temas, ni te desalientes. Porque contigo está el Señor Dios tuyo *en* dondequiera que anduvieres.

10. Y, *en consecuencia*, mandó Josué a los escribas del pueblo, diciéndo*les*:

11. Pasad *por* en medio del campamento, e intimad al pueblo este mandato: Preparaos alimento; porque, a la vuelta de tres días, vosotros pasaréis este Jordán, para entrar a ocupar la tierra que el Señor vuestro Dios os va a dar para que la poseáis *en herencia.*

12. Y a l*os* Rubenita*s*, y a l*os* Gadita*s*, y a la mitad de la tribu de Manasés, habló Josué en estos términos:

13. Recordad el precepto que os impuso Moisés, el siervo del Señor, cuando *os* decía: "El Señor vuestro Dios os va a conceder reposo, y a dar esta tierra..."

14. (hai) gunaikes humwn, (kai ta) paidia humwn, kai (ta) ktñnñ humwn katoikeitwsan en *tñ gñ hñn edwken* (hñgñ dedwka) humin *mwsñs peran tou iordanou. kai* humeis (de) diabñsesthe (euzwnoi proteroi) *enwplismenoi proteron* twn adelphwn humwn, (pas ho iskhuwn) *pantes dunatoi tñ iskhui,* kai summakhñsete autois;

15. hews *hou* (an) katapausñ kurios (ho theos hñmwn) tous adelphous humwn hwsper (kai) humas, kai (klñronomñswsin) *klñronomñsousin* kai houtoi tñn gñn hñn kurios (ho) theos (hñmwn) *humwn dwsei* (didwsin) autois.— kai apeleusesthe (hekastos eis tñn klñronomian autou) *eis gñn klñronomias humwn, kai klñronomñsete autñn,* hñn edwken humin mwsñs, *doulos kuriou, en tw* (eis to) peran tou iordanou ap' anatolwn hñliou.

16. kai apokrithentes tw iñsou eipan: panta, hosa (an) enteilñ humin, poiñsomen; kai eis panta (topon), hou (ean) aposteilñs hñmas, poreusometha.

17. (kai) *kata panta hosa* (hwsper) ñkousamen mwsñ, houtws akousometha (kai) sou; plñn estw kurios (ho) theos (hñmwn) *sou* meta sou, hon tropon ñn meta mwsñ.

18. *pas* (ho de) anthrwpos, hos (ean apeithñsñ soi) *contradixerit ori tuo,* kai (hostis) mñ akousñ twn rñmatwn sou, *ad omnia quae praecipies* (kathoti an enteilñ) autw, apothanetw; plñn (alla) iskhue kai andrizou.

14. Uxores vestrae et infantes vestri et pecora vestra commorentur in terra*m* quam dedit vobis Moyses trans Jordanem *ab ortu solis.* Vos autem transibitis expediti, priores ante fratres vestros; omnis qui fuerit fortis, auxilium erit illis in bellum,

15. donec requiem det Dominus Deus noster fratribus nostris sicut et vobis. Et possidebunt et ipsi terram quam Dominus Deus vester dabit illis; et ibitis unusquisque in possessionem suam, quam dedit vobis Moyses trans Jordanem ab ortu solis.

16. Et responderunt ad Jesum et dixerunt: Omnia quaecumque praeceperis nobis faciemus, et in omnem locum *in* quocumque miseris nos ibimus.

17. Et per omnia sicut audivimus Moysen, audiemus et te; tantum sic Dominus Deus noster tecum, sicut erat cum Moyse*n*.

18. Homo autem qui non obaudierit tibi et qui non obaudierit verba tua ita ut praeceperis illis, moriatur; sed invalesce et viriliter age.

---

14. *De acuerdo con aquel precepto,* vuestras mujeres, vuestros niños, y vuestros ganados queden en la tierra que os dio Moisés de *este* lado del Jordán. Y, *en cuanto a* vosotros, todos los *que sois* diestros en la guerra pasaréis armados ante *la vista de* vuestros hermanos y les prestaréis ayuda;

15. hasta que el Señor conceda lugar de reposo a vuestros hermanos, como *a* vosotros, y posean también ellos la tierra que el Señor vuestro Dios les va a dar. Entonces volveréis a la tierra de vuestra herencia, para que la poseáis *y la disfrutéis*; ya que a vosotros ha reservado Moisés, el siervo del Señor, junto al Jordán el oriente del sol, *así como a los demás destinó el occidente.*

16. Y respondieron a Josué, diciendo: Todo, lo que nos mandares, haremos; y a dondequiera, que nos enviares, iremos.

17. *En* todo, según obedecimos a Moisés, así te obedeceremos; supuesto que está contigo el Señor tu Dios, como estaba con Moisés.

18. Todo aquel que se opusiere a tu palabra, o desobedeciere tus órdenes, *en cuanto* a todo lo que le mandares, muera. Obra, pues, con energía y firmeza.

II, 1. kai apesteilen iñsous, huios nauñ, ek satteim duo *andras* (neaniskous) katascopeusai (tñn gñn) *krubñ,* legwn: anabñte (kai) idete *tñn gñn kai* tñn iereikhw. kai poreuthentes (eisñlthosan hoi duo neaniskoi eis iereikhw) kai eisñlthosan (eis tñn) oikian gunaikos pornñs hñ onoma raab, kai (katelusan) *katepausan* ekei.

2. kai apengelñ tw basilei iereikhw, *legontes*: *idou* eispeporeuntai (tñn nukta) hwde andres *tñn nukta* twn huiwn israñl kataskopeusai tñn gñn.

3. kai apesteilen (ho) basileus iereikhw (kai eipen) pros raab, legwn: exagage tous andras tous eispeporeumenous *pros se, hoi eisñlthon* eis tñn oikian sou (tñn nukta). *hoti* kataskopeusai (gar) *pasan tñn gñn* hñkasin (tñn gñn pasan).

4. kai labousa hñ gunñ tous *duo* andras, *kai* ekrupsen autois (eis tñn linokalamñn) kai eipen (autois, legousa) : *alñthws* eiselñluthasin (men hoi anthrwpoi) pros me *hoi andres, kai ouk egnwn pothen eisin*;

5. *kai egeneto, hñ pulñ* hws (de hñ pulñ) ekleieto en tw skotei, *kai* hoi andres exñlthon; (kai) ouk epistamai pou peporeuntai *hoi andres.* katadiwxate (autous) takhews *opisw autwn, hoti* (ei kai) katalñmpsesthe autous.

6. *kai* autñ (de) anebibasen autous epi to dwma, kai ekrupsen autous en (tñ linokalamñ tñ estoibasmenñ) *tois xulois tñs linokalamñs tois estoibasmenois* autñ epi tou dwmatos.

II, 1. Et misit Jesus, filius Nave, ex (S)atti*i*n duos viros ad explorandum, dicens: ascendite et videte terram Jericho. Et euntes introierunt domum mulieris meretricis, cui no*n*men erat Rahab, et hospitati sunt ibi.

2. Et renuntiaverunt regi Jericho, dicentes: Introierunt huc viri de filiis Is*t*ra*h*el explorare terram.

3. Et misit rex Jericho, qui dixit ad Rahab, dicens ei: Educ viros qui introierunt domum tuam per nocte(m). Explorare enim terram venerunt.

4. Et acc*e*pi*e*(n)*s* mulier duos viros et abscondit illos et dixit ad eos, dicens: Introierunt quidem homines ad me,

5. sed cum porta cl(a)uderetur in tenebris, viri exierunt, nescio quo abierunt. Persequimini post eos, quid si adpraehenditis eos.

6. Ipsa autem i*n*posuit eos supra tectum, et abscondit eos in trabibus in li*g*no calamo super tectum.

II, 1. Y Josué, hijo de Nun, despachó deste Setim dos hombres que explorasen cautelosamente, diciéndo*les*: Id, observad la tierra y *la ciudad de* Jericó. Y fueron, y entraron *a* la casa de una mujer meretriz, cuyo nombre era Rahab; y allí durmieron *esa noche*.

2. Pero, *apenas los vieron entrar*, fue llevada la noticia al rey de Jericó, diciéndo*le*: Ten entendido que, esta *misma* noche, han entrado aquí *unos* hombres, de los hijos de Israel, a explorar la tierra.

3. Y mandó decir el rey de Jericó a Rahab: Entrega los hombres que han venido a tí, que acaban de entrar a tu casa; porque a explorar la tierra han venido.

4. (Y *ciertamente* recibió *en hospedaje* la mujer a los dos hombres, *y los escondió*; pero *ella* los negó), y dijo así: vinieron a mí los hombres, mas no sé de dónde eran.

5. Y estaba la puerta *de la ciudad* para cerrarse, siendo *ya* noche, cuando los hombres salieron *apresuradamente*. No sé a dónde han ido esos hombres. Seguid pronto en pos de ellos; porque *todavía* los podéis alcanzar.

6. (Ya ella *por precaución* les había mandado subir al techo *de su casa* y esconderse entre el lino en rama que tenía ella acomodado en el techo).

7. kai hoi andres katediwxan (autous) *opisw autwn* hodon (tñn epi) *tou iordanou epi* tas diabaseis (tou iordanou) ; *kai tñn pulñn ekleisan post eos.*

8. (7 bis). (kai) (epeita — EFI*n*EiTa — eginetai — egeneto) (hñ pulñ ekleisthñ), hws exñlthon hoi *diwkontes* (katadiwkontes autous) *opisw autwn,*

(8). *kai autoi* prin (de) ñ koimñthñnai (autous). *kai* autñ (de) anebñ epi to dwma pros *autous* (tous andras).

9. kai eipen (autois) *pros tous andras*: epistamai hoti *dedwken* (paradwsei humin) kurios (ho theos humwn) *humin* tñn gñn, *kai hoti* epipeptwken (gar ho) phobos humwn eph' hñmas, *kai hoti tetñkasin pantes hoi katoikountes tñn gñn apo proswpou humwn.*

10. *hoti* akñkoamen (gar) hoti *exñranen* kurios (ho theos katexñranen tñn eruthran) *ta hudata* thalassan *eruthran* apo proswpou humwn, hote exeporeuesthe ek (gñs) aiguptou, kai hosa (epoiñse) *epoiñsate* tois dusi basileusi twn amorraiwn, hoi (ñsan) peran tou iordanou, tw sñwn kai *tw* wg, hous exwlethreusate *autous.*

11. kai (akousantes hñmeis) *akñkoamen kai tetñken* (exestñmen tñ) kardia hñmwn, kai ouk (esti) estñ *eti* pneuma en oudeni (hñmwn) apo proswpou humwn, hoti kurios (ho) theos humwn *autos* theos en ouranw anw kai epi *tñs* gñs katw.

12. kai nun, omosate *mñn* moi *eis* kurion (ton theon humwn) : hoti (poiw humin) *epoiñsa meth' humwn* eleos, *kai poiñsete* (poiñ-

7. Et viri persecuti sunt post illos via quae est super Jordanen ad transitus, et porta cl(a)usa est.

8. Et factum est, postquam exierunt qui persequebantur post illos, et priusquam dormirent illi, ipsa ascendit super tectum ad viros.

9. Et dixit illis: Certa sum quoniam Dominus Deus vester dabit vobis terram hanc. Accidit enim nobis timor vester.

10. Etenim audivimus quoniam Dominus Deus exsiccavit Rubrum mare a facie vestra, cum exieritis de terra Aegypti, et quae fecit duobus regibus Amorr(ha)eorum qui erant trans Jordanen, Seon et Og, quos exterminastis.

11. Et audientes nos expavimus corde nostro, et non stetit spiritus in quoquam a facie vestra, quoniam Dominus Deus vester, Deus in coelo su(r)sum et in terra deo(r)sum.

12. Et nunc jurate mihi per Dominum Deum quia facio in vobis

---

7. Y los hombres siguieron tras ellos camino del Jordán hacia los vados. Y *los vigilantes* cerraron la puerta *de la ciudad,* después de que salieron los perseguidores en busca de ellos, en tanto que ellos *ni siquiera se habían acostado a dormir.*

8. Ahora bien, antes que ellos se acostaran a dormir, ella subió a *donde estaban* ellos en el techo,

9. para decir a los hombres (*con relación a lo que ellos le habían manifestado al llegar*) : Reconozco que el Señor os da esta tierra, y que vuestra amenaza pesa sobre nosotros, y que desfallecen todos los habitantes de esta tierra a *la sola noticia de* vuestra presencia.

10. Porque hemos oído que secó el Señor las aguas del Mar Rojo delante de vosotros, cuando salíais del Egipto; y lo que hicisteis a los dos reyes de los Amorreos que *estaban* del otro lado del Jordán, a Sehón y a Og, a los cuales exterminasteis.

11. Y hemos oído *esto,* y ha languidecido nuestro corazón; y ya no ha quedado ánimo en ninguno, al acercaros *vosotros.* Porque *conocemos que* el Señor vuestro Dios es *en verdad* Dios, arriba en el cielo, y abajo en la tierra.

12. Y ahora, *os lo* ruego, por el Señor juradme que, como yo he usado *de* misericordia con vosotros, así también vosotros usaréis

sate) kai humeis (eleos en tw oikw) *meta tou oikou* (tou) patros mou *eleos, kai dwsete moi sñmeion alñthinon.*

13. kai zwgrñsate ton (oikon tou patros) *patera* mou: *kai* tñn mñtera *mou* kai tous adelphous mou, (kai panta ton oikon mou) *kai tas adelphas mou,* kai *panta* hosa (estin en autñ) *autois,* kai exeleisthe (tñn psukhñn mou) *tas psukhas humwn* ek thanatou.

14. kai eipan autñ hoi andres: (hñ) psukhñ hñmwn anth' humwn eis thanaton, *ean mñ anangeilñte ton logon hñmwn touton: kai estai*

14 bis. (kai autñ eipen: hws an paradw kurios humin tñn polin, poiñsate eis eme) *hote paradwsei kurios hñmin* tñn gñn, *poiñsomen meta sou* eleos kai alñtheian.

15. kai katekhalasen autous *en skhoiniw* dia tñs thuridos; *hoti oikos autñs en toikhw tou teikhous, kai en tw teikhei autñ ekathñto.*

16. kai eipen autois: eis tñn oreinñn apelthate, mñ (pote) sunantñswsin humin hoi katadiwkontes (humas); kai krubñsesthe ekei treis hñmeras, hews (an anastrepswsin hoi ?diwkontes opisw humwn) *epistrepsousin hoi katadiwkontes,* kai 'meta tauta' apeleusesthe eis tñn hodon humwn.

17. kai eipan (hoi andres) pros autñn *hoi andres*: athwoi (esmen) hñmeis tw horkw sou toutw *hw hwrkisas hñmas.*

18. idou hñmeis (eisporeuometha eis meros tñs polews) *eisporeusometha in* terram; (kai thñseis) *to sñmeion* (to) spartion to

misericordiam, ut faciatis et vos misericordiam in domum patris mei et detis mihi signum ejus.

13. Et salvam facietis domum patris mei et matrem meam et fratres meos et omnem domum meam et quaecumque sunt in ea, et liberabitis animam meam a morte.

14. Et dixerunt viri ad illam: Animae nostrae pro vobis in mortem, si non indicaveritis haec verba nostra, et erit cum tradiderit nobis Dominus civitatem, faciemus tecum misericordiam et veritatem.

14 bis. Et ipsa dixit: Statim ut tradiderit vobis Dominus civitatem hanc, facietis in me misericordiam et veritatem.

15. Et deposuit illos per fenestram.

16. Et dixit illis: In montuosa ite, ne occurrant vobis qui persequuntur post vos, et abscondetis vos ibi tribus diebus usque dum revertantur qui persequuntur post vos, et post hoc ibitis viam vestram.

17. Et dixerunt ad eam viri: Innocentes sumus juramento tuo hoc.

18. Ecce enim nos introibimus in partem civitatis; hoc erit sig-

---

de misericordia con la casa de mi padre. Y, *antes de despediros,* dejadme un documento de seguridad *o salvoconducto.*

13. Y, *mediante él.* haced que sean perdonados mi padre y mi madre y mis hermanos y mis hermanas y todo cuanto les *pertenece.* Y librad nuestras almas de la muerte.

14. Y le dijeron los hombres: Nuestras almas por *las de* vosotros *sean entregadas* a la muerte, en caso de que no hagáis traición a esta nuestra palabra *que empeñamos.* Y sucedera que, cuando el Señor nos entregue esta tierra, usaremos contigo *de* misericordia y fidelidad.

15. Y, *antes que amaneciera,* les mandó que bajaran por la ventana mediante una cuerda. (Porque su casa *estaba construida* en la pared *misma* de la muralla; y *allí* en la muralla habitaba ella).

16. Y *entonces* les dijo: Id a la montaña, para que no se encuentren con vosotros los perseguidores; y escondeos allí hasta el tercer día, en tanto que vuelven los perseguidores; y después iréis a vuestro destino.

17. Y, *antes de bajar,* le dijeron los hombres: *En un caso* quedaremos libres de este juramento tuyo, que nos has mandado hacer,
18. a saber: Nosotros entraremos a esta tierra. *Tú* esta prenda

kokkinon touto (kai) ekdñseis eis tñn thurida, (di') hñs katebibasas hñmas *en autñ* (di' autñs); *kai* ton (de) patera *sou* kai tñn mñtera *sou* kai tous adelphous sou, kai panta ton oikon tou patros sou, sunaxeis pros seautñn eis tñn oikian (sou).

19. kai estai: pas hos (an dielthñ tñn thuran) *exelthñ tñs thuras oikou* sou exw (tñs oikias), enokhos heautw (estai) *kai* hñmeis (de) athwoi (tw horkw sou toutw); kai *pas hos estai* (hosoi ean genwntai en tñ oikia sou) meta sou *en tw oikw*, (hñmeis) enokhoi (esometha) *hñmeis, ean kheir apsñtai autou.*

20. *kai* ean (de tis hñmas adikñsñ ñ kai apokalupsñ) *apokalupsñs* tous logous hñmwn toutous, *kai* esometha athwoi tw horkw sou (toutw) *hw hwrkisas hñmas.*

21. kai eipen (autois): kata (to) rñma humwn, *houtws estai* (estw). kai exapesteilen autous, *kai eporeuthñsan. kai edñsen to sñmeion to kokkinon en tñ thuridi.*

22. kai eporeuthñsan kai ñlthosan eis tñn oreinñn, kai katemeinan ekei (hñmeras) treis *hñmeras hews epestrepsan hoi diwkontes.* kai exezñtñsan (illos) hoi katadiwkontes *per* pasas tas hodous, kai oukh *?heuron* (heurosan?).

23. kai hupestrepsan hoi duo *andres* (neaniskoi) kai katebñsan ek tou orous kai diebñsan (ton iordanñn) kai ñlthosan pros iñsoun, huion nauñ kai diñgñsanto autw panta ta sumbebñkota autois.

24. kai eipan pros iñsoun, hoti (paredwken) *dedwken* kurios (ho

num spartum coccinum hoc deligabis in fenestram de qua nos deposuisti. Patrem autem et matrem et fratres tuos et omnem domum patris tui colliges ad te in domum tuam.

19. Et erit omnis qui exierit januam domus tuae foris, reus sibi erit, nos autem innocentes erimus ju(ri)sjurandi hujus; et quicumque fuerit in domo tua tecum, si mortuus fuerit, nos rei erimus.

20. Si autem quis nos nocuerit vel detexerit haec verba nostra, erimus innocentes ju(ri)sjurandi hujus.

21. Et dixit illis: Secundum verbum vestrum sic fiat. Et dimisit illos et abierunt, et alligavit signum cocci in fenetra*m*.

22. Et venerunt in montuosa et manserunt ibi tribus diebus. Et perquisierunt illos qui persequebantur, per omnes vias, et non invenerunt.

23. Et conversi sunt duo juvenes et descenderunt de monte et transierunt Jordanem et venerunt ad Jesum, filium Nave, et narraverunt ei omnia quae contigerant illis.

24. Et dixerunt ad Jesum quoniam tradidit Dominus Deus no-

---

de hilo escarlata *la* atarás a la ventana por la que nos has mandado que bajemos; y reunirás contigo a tu padre y a tu madre y a tus hermanos y a toda la casa de tu padre en tu casa.

19. Y, entonces, todo el que saliere de las puertas de tu casa hacia fuera, su sangre sobre su cabeza, y nosotros inocentes, y todo el que estuviere contigo en la casa, su sangre sobre nuestra*s* cabeza*s*, si fuere *puesta la* mano sobre él.

20. Igualmente, si revelares esta palabra nuestra, también quedaremos libres de tu juramento que nos has mandado hacer.

21. Y ella *les* dijo: Según vuestra palabra, así sea. Y los despidió y partieron. (Y *después* ella ató la prenda escarlata a la ventana).

22. Y partieron, y llegaron a la montaña, y permanecieron allí hasta el tercer día esperando que regresaran los perseguidores. Y *los* buscaron los perseguidores por todo el camino, y no *los* encontraron.

23. Y regresaron los dos hombres, y bajaron de la montaña, y atravesaron *el Jordán,* y llegaron a *donde estaba* Josué, hijo de Nun, y le narraron todas las cosas que les sucedieron.

24. Y dijeron a Josué que había puesto el Señor en nuestra mano

theos hñmwn) *en kheiri hñmwn sun* pasan tñn gñn (eis tas kheiras hñmwn) *kai ge tetñkasin pantes katoikountes* (kateptñken gar pas ho katoikwn) tñn gñn (ekeinñn aph' hñmwn) *apo proswpou hñmwn.*

III, 1. *kai wrthrisen iñsous tw prwi* (orthrisas de to prwi iñsous, kai pas israñl), *kai* apñran ex satteim (eis ton iordanñn) kai ñlthosan *hews tou iordanou, autos kai pantes huioi israñl,* kai katelusan ekei pro tou diabñnai autous.

2. (kai egeneto: meta treis hñmeras) *kai egenñthñ telos triwn hñmerwn,* (kai eneteilato iñsous tois grammateusin dielthein) *kai diñlthon hoi grammateis* dia *mesñs* tñs parembolñs;

3. *kai eneteilanto* (kai parangeilai) tw law, legontes: hotan idñte tñn kibwton (tñs) diathñkñs kuriou (tou) theou *humwn* (hñmwn) kai tous hiereis (hñmwn kai) tous leueitas (tous) airontas autñn, *kai humeis apareite* (aparate apo twn topwn) *ek topou* humwn kai *poreusesthe* (poreuesthe) opisw autñs.

4. alla makran *estw*, ana meson (hñmwn kai ekeinñs) *humwn kai ana meson autñs,* hoson diskhilious pñkheis *en metrw* (stñsesthe); mñ prosengisñte *autñ* (ekei), hina epistñsthe tñn hodon hñn (poreuesthe) *poreusesthe en autñ, hoti* ou (gar) peporeusthe tñn hodon ap' ekhthes kai tritñs (hñmeras).

5. kai eipen iñsous *pros ton laon* (tw law, legwn): hagnisasthe (eis tñn aurion), hoti *aurion* poiñsei (en hñmin) kurios *en mesw*

ster universam terram in manu nostra et defluxerunt omnes qui commorantur in terra*m* a nobis.

III, 1. Et vigilavit Jesus mane, et profecti sunt ex Sattin et venerunt usque ad Jordanem, et requieverunt ibi priusquam transirent.

2. Et factum est post tertium diem transierunt scrib(a)e per media*m* castra*m*,

3. Et praeceperunt populo, dicentes: Cum videritis arcam testamenti Domini Dei vestri, et sacerdotes et levitas tollentes eam, proficiscemini de locis vestris et sequimini post eam,

4. sed longum intervallum sit inter vos et eam, quasi duo millia cubita stabitis; ne accesseritis ad eam, ut sciatis viam quam ibitis ad eam. Non enim abi(i)stis viam ab hesterna et nud(i)ustertiana die.

5. Et dixit Jesus populo, dicens: Purificamini in crastinum,

---

todo el país, y aun estaban desconcertados todos los habitantes del país por nuestra *sola* aproximación.

III, 1. Y madrugó Josué esa mañana (*cuando llegaron los exploradores*); y levantaron el campamento *y partieron* de Setim, y llegaron al Jordán, él y todos los hijos de Israel, y pernoctaron allí antes de pasar *el Jordán*.

2. Y se llegó al término de los tres días. Y pasaron los escribas *por* en medio del campamento.

3. Y dieron orden al pueblo, diciendo: Cuando veáis el arca de la alianza del Señor vuestro Dios y a los sacerdotes y levitas llevándola, entonces vosotros os moveréis de vuestro*s* lugar*es* e iréis en pos de ella.

4. Pero haya separación entre vosotros y ella como *de* mil codos de distancia, para que entendáis *cuál es* el camino por el cual iréis; porque *ni* ayer *ni* antes de ayer pasasteis por tal camino *como éste*.

5. Y dijo al pueblo Josué: Santificaos, porque mañana hará el

humwn thaumasia.

6. kai (egeneto: tñ aurion) eipen iñsous tois hiereusin, legwn: arate tñn kibwton tñs diathñkñs (kuriou), kai (proporeuesthe) *poreusesthe emprosthen* tou laou. kai ñran (hoi hiereis) tñn kibwton tñs diathñkñs (kuriou) kai *eporeuthñsan emprosthen* tou laou (proeporeuonto).

7. kai eipen kurios pros (ton) iñsoun: *tñ hñmera tautñ* (hautñ estin tñ hñmera en hñ) arkhomai hupswsai se *en wpsi* (katenanti pantwn twn huiwn) *pantos* israñl; hina gnwsin hoti, *kathoti* (hws) ñmen meta mwsñ, (houtws) esomai (kai) meta sou.

8. kai *su* (nun) enteilai tois hiereusin (tois) airousin (tñn) kibwton tñs diathñkñs (kuriou), legwn: hws (an eiselthñte epi mesou tou) *eleusesthe hews merous* hudatos tou iordanou, (katastñsasthe = kai stñsesthe) en tw iordanñ *stñsesthe.*

9. kai eipen iñsous tois huiois israñl: (proagagete) *proselthete* hwde, kai akousate to rñma kuriou (tou) theou *humwn* (hñmwn).

10. *kai eipen iñsous*: *en toutw* (nun) gnwsesthe hoti *theos zwn* (kurios estin en hñmin) *en mesw humwn,* kai olethreuwn olethreusei kurios apo proswpou *humwn* (hñmwn) ton khananaion kai ton khettaion, *kai ton euaion kai ton pherezaion kai ton gergesaion,* (kai ton pherezaion kai ton euaion), *kai ton amorraion kai ton iebousaion,* (kai ton amorraion kai ton gergesaion, kai ton iebousaion).

---

quoniam crastina die faciet Dominus in vos mirabilia.

6. Et dixit Jesus sacerdotibus: Tollite arcam testamenti et antecedite populo. Et sustulerunt sacerdotes arcam testamenti Domini et abierunt ante populum.

7. Et dixit Dominus ad Jesum: In die isto in quo incipio exaltare te coram omnibus filiis Is*tra*h*el, ut sciant quoniam sicut eram cum Moyse*n*, ero et tecum.

8. Et nunc praecipe sacerdotibus qui tollunt arcam testamenti, dicens: Cum introieritis partem aquae Jordanis et in ipso Jordane*n* stabitis.

9. Et dixit Jesus filiis Is*tra*h*el: Accedite huc et audite verbum Domini Dei vestri.

10. In hoc enim cognoscetis quia Deus vivus est in vobis, et exterminans exterminabit a facie vestra Chan*n*an(a)eum et Chett(a)eum et *F*erez(a)eum et Euch(a)eum et Amorr(ha)eum et Jebusaeum et Gergess(a)eum.

Señor maravillas en medio de vosotros.

6. Y *al día siguiente* dijo estas palabras Josué a los sacerdotes: Llevad el arca de la alianza y pasad delante del pueblo. Y tomaron el arca de la alianza, e iban *pasando* a la vista del pueblo.

7. Y el Señor recordó a Josué *lo que ya le había anunciado, diciendo*: En este día comienzo a engrandecerte a los ojos de todo Israel, para que conozcan que estoy contigo como estaba con Moisés.

8. Y tú manda a los sacerdotes portadores del arca de la alianza, diciendo: Cuando hubiereis entrado a la orilla de las aguas del Jordán, id a instalaros en *medio* del Jordán; *y no paséis al otro lado antes que el pueblo. Y así lo hizo.*

9. Y *en seguida* dijo Josué a los hijos de Israel: Acercaos acá (*donde tenéis que esperar que el arca se instale en medio del Jordán*), y entended las obras del Señor Dios vuestro.

10. Y dijo Josué, *hablando al pueblo más con la acción que con la misma palabra:* "En esto conocéis *ahora* que el Dios de Vida *está* en "medio de vosotros, y es poderoso para destruir ante vosotros al ca- "naneo y al heteo y al heveo y al ferezeo y al gergeseo y al amorreo "y al jebuseo...."

11. idou (hñ) kibwtos tñs diathñkñs kuriou pasñs tñs gñs diabainei *emprosthen humwn* ton iordannñn (emprosthen hñmwn).

12. *kai* nun (oun) prokheirisasthe humin dwdeka andras apo (twn huiwn) *phulwn* israñl, *andra hena, andra* hena (aph' hekastñs) *ek* phulñs.

13. kai estai: (hws an katapauswsin hoi podes) *hote katapausousin ikhnñ podwn* twn hierewn (twn) airontwn (tñn) kibwton (tñs diathñkñs) kuriou, *kuriou* pasñs tñs gñs, en (tw) hudati tou iordanou; (to) hudwr tou iordanou ekleipsei, to (de) hudwr to katabainwn *anwthen*, kai stñsetai swros heis.

14. kai *egeneto*: *hws* apñren (pas) ho laos ek (twn) skñnwmatwn autwn diabñnai ton iordannñn, *kai* hoi (de) hiereis ñran tñn kibwton tñs diathñkñs (kuriou, proteroi) *proteron* tou laou.

15. *kai* hws (de) *eporeuthñsan* (hoi hiereis hoi) airontes tñn kibwton (tñs diathñkñs kuriou epi ton iordannñn eiseporeuonto) *hews tou iordanou, kai* (hoi) podes (autwn) *twn hierewn airontwn tñn kibwton* ebaphñsan *eis meros tou hudatos* (en tw hudati tou iordanou), *kai* ho (de) iordannñs (eplñrou kath' holou tñn) *eplñrouto epi holñn* krñpida autou (hwsei en) *pasin* hñmerais therismou (purwn).

16. kai (estñ) *estñsan* ta hudata, *ta* katabainonta anwthen: *estñsan pñgma hen* (ESTH IS PHGMA hEN = ESTI PEPHGMENA) *aphestñkos* (makran) sphodra (sphodrws) *apo adamñ po-*

11. Ecce arca testamenti Domini universae terrae trans(it) Jordanen.

12. Constituite vobis XII viros ex filiis Is*tra*h*el, unum de unaquaque tribu.

13. Et erit cum constit*u*erint pedes sacerdotum qui tollunt arcam testamenti Domini universae terrae, in aqua Jordanis, aqua Jordanis deficiet; aqua autem quae descendit stabit.

14. Et profectus est omnis populus de tabernaculis suis ut transirent Jordanem; sacerdotes autem sustulerunt arcam testamenti priores ante populum.

15. Et cum introirent sacerdotes portantes arcam testamenti in Jordanen, et pedes sacerdotum portantium arcam testamenti intinc(ti sunt in partem aquae) Jordanis, Jordanis i*n*pletus esset in totam crepidinem suam, sicut in diebus messis tritici.

16. Et steterunt aquae quae descendebant desu(r)sum; stetit congelata restans longe valde, usque ad partem Cariath(iar)im;

---

11. "¡Allí *va* el arca de la alianza! ¡El Señor de toda la tierra "(*entronizado en ella*) pasa delante de vosotros *para entrar* al "Jordán!"

12. "Y ya tenéis ahí *los* doce hombres, uno por cada tribu, *que* "*están designados para acomodar las piedras en medio del Jordán.*"

13. "Y *ahora mirad lo que* sucede: Al descansar las plantas de "los pies de los sacerdotes portadores del arca del Señor, dueño de "toda la tierra, en las aguas del Jordán... ¡las aguas del Jordán se "cortan, *a saber*: las que vienen de arriba, y quedan *como si fue-* "*ran* una montaña!"

14. Y *así* sucedió: Cuando el pueblo salió de sus tiendas (*y se congregó donde dispuso Josué*) para atravesar el Jordán, entonces los sacerdotes *iban* llevando el arca, la alianza *del Señor*, a la vista del pueblo.

15. Y al llegar los portadores del arca hasta el Jordán, apenas los pies de los sacerdotes portadores del arca se mojaron en el límite de las aguas (y *adviértase que* el Jordán está desbordado sobre todas sus riberas todos *los años hacia* los días de la cosecha),

16. Cuando se detuvieron las aguas, las que venían de arriba:

lews, hñ (hews) *apo* merous *sarthan* (kariatheim); *kai* to (de) katabainwn (katebñ) eis (tñn) *thalassan tñs aoikñtou* (araba, tñn) thalassan *tou halos* (twn halwn, hews eis) to telos exeleipen. kai ho laos (histñkei) *diebñsan* apenanti iereikhw.

17. kai estñsan hoi hiereis (hoi) airontes tñn kibwton (tñs) diathñkñs kuriou epi xñras en mesw tou iordanou *hetoimws*; kai *pas* (pantes hoi huioi) israñl *diebainon* (diebñsan dia) *epi* xñras, hews *hou* sunetelesen pas ho laos diabainwn ton iordanñn.

IV, 1. kai *egeneto*: epei sunetelesen pas ho laos diabainwn ton iordanñn, *kai* eipen kurios (tw iñsou) *pros iñsoun,* legwn:

2. (paralabwn) *paralabete humin apo tou laou dwdeka* andras (apo tou laou), *andra hena, andra* hena (aph' hekastñs) *ek* phulñs;

3. (suntaxon autous) *kai enteilasthe autois, legwn*: *anelesthe* (anelesthai heautois) *humin enteuthen ek mesou* (ek merous) tou iordanou, *apostasews podwn twn hierewn, hetoimous* dwdeka lithous, kai (toutous diakomisantes) *diakomisete autous* hama humin, *kai* (autous thete) *thñsete autous* en tñ stratopedia (humwn), hou (ean parembalñte) *parabaleite ekei* tñn nukta.

4. kai *anekalesen* (anakalesamenos) iñsous *tous* dwdeka andras *quos praeparavit* (twn endoxwn) apo (twn) huiwn israñl, *andra hena, andra* hena (aph' hekastñs) *ek* phulñs,

5. *kai* eipen autous *iñsous*: (proagagete) proselthete (emprosthen mou), pro proswpou kuriou (tou) theou (hñmwn) *humwn,* eis

quae autem jam descenderat, descendit in mare Arabum, mare salinarum, quo*d*adusque a(d) finem deficeret, et populus stabat contra Jericho.

17. Et steterunt sacerdotes portantes arcam testamenti Domini super aridam in medi(o)*um* Jordane*n*, et omnes fili(i) Is*t*ra*h*el transi*e*bant per siccum donec universus populus transiit Jordanen.

IV, 1. Et postquam universus populus transi(i)sset Jordanen, dixit Dominus ad Jesum, dicens:

2. Sume tibi viros de plebe, singulos de singulis tri(bu)bus.

3. Et praecipe illis tollere de medio Jordane*n* paratos XII lapides, et eos perferentes simul vobiscum, ponite illos in exercitu, ubicumque castra habueritis ibi per noctem.

4. Et convocans Jesus XII viros honorificos ex filiis Is*t*ra*h*el, unum ex unaquaque tribu,

5. Et dixit illis: Antecedite coram me in conspectu Domini in

---

permanecían *como* una montaña *que se veía* muy lejos, hacia Adam, la ciudad que *está* a un lado de Saretán.

17. Y las que bajaban al mar del desierto, al mar salado, se acabaron, desaparecieron. Y el pueblo atravesaba *el Jordán* frente a Jericó.

18. Y permanecían los sacerdotes portadores del arca, la alianza del Señor, en lo seco en medio del Jordán *en el lugar* preparado. Y todos *los hijos de* Israel iban pasando por lo seco hasta que toda la gente acabó de atravesar el Jordán.

IV, 1. Y fue, después que acabó toda la gente de pasar el Jordán, cuando ordenó el Señor a Josué *que hiciera lo que le había mandado antes* con estas palabras:

2. Sacad vosotros del pueblo (*por segunda vez, luego que paséis el Jordán*) *los* doce hombres *designados*, un hombre por cada tribu, y mandadles, diciendo: Levantad de allí, del medio del Jordán, del lugar *que estaba* preparado para que descansaran los pies de los sacerdotes, *las* doce piedras *que habíais puesto.* Y traedlas con vosotros y colocadlas en el lugar en el que pasaremos la noche.

4. Y llamó Josué a los doce hombres que tenía preparados de *entre* los hijos de Israel, un hombre por cada tribu.

5. Y les dijo Josué: Pasad *al lugar que está* junto al arca del

meson tou iordanou; kai *arate humin* (anelomenos ekeithen lithon, hekastos aratw) *anñr lithon hena* epi (twn) wmwn autou, kata (ton) arithmon (twn dwdeka) phulwn *huiwn* (tou) israñl;

6. (kai eisin humin) *hina huparkhñ touto* (eis) sñmeion *en mesw humwn* (keimenoi houtoi dia pantos); (hina, hotan erwta se) *hoti erwtñsousin huioi humwn* aurion (ho huios sou, legwn) *legontes*: tí (eisin hñmin houtoi) hoi lithoi *houtoi humin?*

7. *kai dñlwsete autois* (su dñlwseis tw huiw sou, legwn): hoti exeleipen (ho iordanñs potamos) *hudwr tou iordanou* apo proswpou kibwtou (tñs) diathñkñs kuriou (pasñs tñs gñs) *hws diebainen* (hote diebainon auton) ton iordannñn (hoi huioi israñl): *exeleipen hudwr tou iordanou!* kai esontai (humin) hoi lithoi houtoi eis mnñmosunon (keimenoi en) tois huiois israñl hews (tou) aiwnos.

8. kai epoiñsan houtws (hoi) huioi israñl, *kathoti* (hws) eneteilato (kurios ho theos tw iñsou) iñsous; kai *anelabon* (labontes) "dwdeka" lithous ek *mesou* tou iordanou, "kathaper sunetaxen kurios" (cf. IV, 1 -2) *tw iñsou, kat' arithmon phulwn,* ("en tñ sunteleia tñs diabasews" twn) huiwn israñl, *kai diekomisan* (diekomisanto) *autous hama heautois* eis tñn parembolñn; kai *apethñkan* (apethñken) autous ekei.

9. — (estñsen de) *kai* (iñsous allous) dwdeka lithous *estñsen iñsous* en (autw) *mesw* tw iordanñ (en tw genomenw topw hupo

medio Jordanis, et tollentes inde lapides, unusquisque lapidem ferat super *u*meros suos, secundum numerum tribuum Is*t*ra*h*el,

6. Et sint isti vobis in signum positi semper, ut cum interrogaverit te filius tuus crastina die, dicens: Quid sunt hi*i* lapides vobis?

7. Et tu filio tuo refer*i*s quoniam defecit Jordanis flumen a faci*a*e arcae testamenti Domini totius terrae, cum transiret eum, et erunt vobis lapides isti in memoriam filiis Is*t*ra*h*el usque in sempiternum.

8. Et fecerunt fili(i) Is*t*ra*h*el sicut praeceperat Dominus Deus huic Jesu, et sustulerunt lapides de medio Jordanis, sicut praeceperat Dominus tunc cum universus populus transi(i)sset filiorum Is*t*ra*h*el, et pertulerunt simul secum in castra et posuerunt ibi.

9. Statuit autem Jesus et alios XII lapides in ipso Jordane*n* in

---

Señor Dios vuestro en medio del Jordán, y levantad cada uno una piedra sobre sus hombros, según el número de las tribus de los hijos de Israel;

6. para que sirva esto *de* memorial en medio de vosotros, mañana cuando interroguen vuestros hijos, diciendo: ¿Qué *significan* estas piedras para vosotros?

7. Entonces les diréis: *Significan* que se abrieron las aguas del Jordán ante el arca de la alianza del Señor a su paso por el Jordán: ¡se abrieron las aguas del Jordán! Y serán estas piedras para los hijos de Israel como un monumento eterno.

8. Y *lo* hicieron así los hijos de Israel (*los doce representantes*), como les mandó Josué. Y levantaron *las* doce piedras *en* medio del Jordán, como había dicho el Señor a Josué, según el número de las tribus de los hijos de Israel; y las llevaron consigo "a la estación" *escogida para pernoctar*, y las colocaron "en dicho lugar".

9. (Porque doce piedras había mandado poner Josué en medio

tous podas) *hou estñsan podes* twn hierewn (twn) airontwn (tñn) kibwton tñs diathñkñs (kuriou) — kai eisin ekei hews *tñs* (sñmeron) *hñmeras tautñs.*

10. (histñkeisan de) *kai* hoi hiereis (hoi) airontes tñn kibwton (tñs diathñkñs kuriou) *histñkeisan* en *mesw* tw iordanñ, hews (hou elalñse iñsous tw law) *sunetelesen* panta (hosa) *ta rñmata ha* eneteilato (autw) kurios *tw iñsou anangeilai tw law* (kai epoiñsan hoi huioi israñl kata panta ha eneteilato kurios tw iñsou) *kata panta hosa eneteilato mwsñs tw iñsou.* kai (espeusen) *espeusan* ho laos kai diebñsan.

[11. kai egeneto: hws sunetelesen pas ho laos diabñnai, *kai* diebñ (kai hñ) kibwtos (tñs diathñkñs) kuriou, *kai hoi hiereis emprosthen tou laou* (kai hoi lithoi proteroi autñs);

12. *kai* diebñsan (de hoi) huioi roubñn kai (hoi) huioi gad kai (hoi hñmiseis) *hñmisu* phulñs manassñ *enwplismenoi* (dieskeuasmenoi) emprosthen (twn) huiwn israñl, kathaper eneteilato autois mwsñs:

13. (ontes) hwsei *tessarakonta khiliades* (tetrakismurioi euzwnoi) *dieskeuasmenoi eis makhñn* diebñsan (eis makhñn) enanti kuriou *eis polemon* pros (tñn) *araboth* iereikhw (polin).]

14. en (ekeinñ) tñ hñmera *tñ ekeinñ* ñuxñsen kurios ton iñsoun enantion pantos (tou genous) israñl; kai ephobounto auton (hws-

illo loco in quo pedes posuerunt sacerdotes portantes arcam testamenti Domini, et sunt ibi usque in hodiernum diem.

10. Stabant autem sacerdotes portantes arcam testamenti Domini in Jordane*n*, donec consummaret Jesus universa quae praeceperat illi Dominus ut adnuntiaret populo, et festinavit populus et transiit.

11. Et factum est postquam universus populus (transiit, et) transiit arca*m* testamenti Domini et lapides ante illos.

12. Et transierunt fili(i) Ruben*t* et fili(i) Gad et dimidia tribu(s) Mannase praeparati in conspectu filiorum Is*t*ra*h*el, sicut consul*a*tus fuerat in illos Moyses:

13. ut quadraginta milia praeparati ad bellum transierunt in conspectu Domini in bellum ad Jericho civitatem.

14. In illa die auxit Dominus Jesum in conspectu omnis generis

---

del Jordán como piso para los pies de los sacerdotes portadores del arca de la alianza). Y han estado "en dicho lugar" hasta el presente día.

10. Y los sacerdotes portadores del arca permanecían en medio del Jordán hasta que se acabara *de cumplir* todo mandato dado por el Señor a Josué para que lo comunicara al pueblo, según todo lo que había recomendado Moisés a Josué. Así pues el pueblo se dio prisa y pasó;

11. y después que acabó de pasar todo el pueblo, también pasó el arca del Señor y los sacerdotes "a la vista" del pueblo.

12. También los hijos de Rubén y los hijos de Gad y la mitad de la tribu de Manasés pasaron armados en presencia de los hijos de Israel, según había dicho Dios a Moisés:

13. *eran* como cuarenta mil guerreros, dispuestos a la lucha, *que* pasaban ante el Señor hacia los campos de Jericó.

14. En aquel día engrandeció el Señor a Josué a los ojos de todo

per mwusñn), *hon tropon ephobounto ton mwsñn,* hoson khronon ezñ.

15. kai eipen kurios *pros iñsoun* (tw iñsou), legwn:

16. enteilai tois hiereusin (tois) airousin (tñn) kibwton (tñs diathñkñs) *tou marturiou* (kuriou ekbñnai) *kai anabñtwsan ek* tou iordanou.

17. kai (sunetaxen) *eneteilato iñsous* tois hiereusin, legwn: (ekbñte) *anabñte ek mesou* tou iordanou.

18. kai egeneto: hws (exñlthon) *anebñsan* hoi hiereis (hoi) airontes (tñn) kibwton (tñs) diathñkñs kuriou ek *mesou* tou iordanou kai (apethñkan) *ethñkan ikhnñ twn podwn* (tous podas) *hoi hiereis* epi tñs *xñras* (gñs), *kai* hwrmñsen (to) hudwr tou iordanou kata khwran *autou* kai eporeueto katha (kai) ekhthes kai tritñn (hñmeran) di' holñs (tñs) krñpidos *autou.*

19. kai ho laos (anebñ) *anebñsan* ek tou iordanou dekatñ tou mñnos tou prwtou; kai katestratopedeusan (hoi huioi israñl) en galgalois kata (to) meros (to) pros (hñliou) anatolas (apo tñs) iereikhw.

20. kai tous dwdeka lithous toutous, hous elabon ek tou iordanou, estñsen iñsous en galgalois,

21. *kai eipen pros tous huious israñl,* legwn: hot' *erwtñsousin* (an erwtwsin humas hoi) huioi humwn *aurion pateras autwn,* legontes: tí (tínes eisin) hoi lithoi houtoi?

Is*t*ra*h*el, et timebant eum, sicut timebant Moysen, quanto tempore vixit.

15. Et dixit Dominus ad Jesum, dicens:

16. Praecipe sacerdotibus portantibus arcam testamenti testimonii exire de Jordane*n*.

17. Et praecepit Jesus sacerdotibus, dicens: Exite de Jordane*n*.

18. Et factum est statim ut exierunt sacerdotes portantes arcam testamenti Domini de Jordane et posuerunt pedes super terram, et advenit in impetu aquaė Jordanis per regionem suam et ibat sicut hesterna et nud(i)ustertiana die per totam crepidinem.

19. Et populus ascendit de Jordane*n* decima die mensis primi, et constituerunt castra fili(i) Is*t*ra*h*el in Galgala in parte quae est ad solis ortum contra Jericho.

20. Et XII lapides istos quos sustulerunt de Jordane*n* statuit Jesus in Galgalis,

21. dicens: Cum interrogaverint vos fili(i) vestri dicentes: Quid sunt isti lapides?

Israel, de tal suerte que todos los días de su vida lo temieron, como habían temido a Moisés.

15. Y habló el Señor a Josué, diciendo:

16. Manda a los sacerdotes, portadores del arca del testimonio, que suban del Jordán.

17. Y mandó Josué a los sacerdotes, diciendo: Subid del Jordán.

18. Y sucedió: cuando los sacerdotes portadores del arca de la alianza del Señor subieron del medio del Jordán, *apenas* salieron a tierra firme las plantas de los pies de los sacerdotes, *y al punto* volvieron las aguas a su curso *ordinario* y se desbordaron como antes sobre todas sus riberas.

19. Y el pueblo subió del Jordán el décimo *día* del primer mes. Y acamparon en Gálgala, hacia el lado oriental de Jericó.

20. Y las doce piedras aquellas que sacaron del Jordán, Josué las había mandado poner en Gálgala.

21. Y (*cuando llegó todo el pueblo a Gálgala*) habló a los hijos de Israel, diciéndo*les, como había dicho a los litóforos:* Mañana, cuando vuestros descendientes preguntaren a sus *respectivos* padres, diciendo: ¿qué *son* estas piedras?

22. *kai anangeleite* (anangeilate autois) *tois huiois humwn*, legontes: (hoti dia) *epi* xñras diebñ israñl ton iordanñn *touton*,

23. *hote apexñrane kurios theos humwn* (apoxñranantos kuriou tou theou hñmwn) to hudwr tou iordanou (ek tou) emprosthen *humwn* (autwn mekhri hou an diabwsin) *hews diebñte*, kathaper (kai) *epoiñsen kurios theos humwn* tñn (eruthran) thalassan *eruthran*, hñn apexñramen (kurios ho theos hñmwn) emprosthen hñmwn hews (an parelthwmen) *parñlthomen*.

24. hopws gnwsin panta (ta) ethnñ tñs gñs *tñn kheira* (hoti dunamis tou) kuriou *hoti* iskhura estin, *hopws* (kai hina humeis sebñsthe) *phobñthwsin ton* kurion (ton) theon *humwn* (hñmwn en) panti *tw khronw* (ergw).

---

22. Refer*i*tis filiis vestris quoniam per siccum transiit Is*t*ra*h*el Jordanen istum,

23. cum exsiccasset Dominus Deus noster aquam Jordanis ante illos, donec pertransierunt;

24. sicut fecit Dominus Deus noster mari Rubro, quod exsiccavit coram nobis, donec transiremus,

25. ut scirent universae gentes terrae quoniam virtus Domini fortissima est, ut vos colatis Dominum Deum vestrum omni tempore.

---

22. instruiréis a vuestros hijos, diciéndo*les*. "Por *camino* seco pasó Israel este Jordán."

23. Porque el Señor vuestro Dios secó las aguas del Jordán ante vosotros mientras pasabais, como hizo el Señor vuestro Dios con el Mar Rojo que secó ante nosotros mientras pasábamos;

24. para que conozcan todos los pueblos de la tierra la mano del Señor, *a saber* que es poderosa; para que teman *y también vosotros temáis* al Señor Dios vuestro todos los días.

D

Las Recensiones de la Versión Alejandrina en los capítulos V, VI y X del libro de Josué.

(Ensayo de reconstrucción conjetural).

ORIGENES.

V,1. kai egeneto: hws ñkousan *pantes* (hoi) basileis twn amorraiwn, hoi (ñsan) peran tou iordanou *para tññ thalassan*, kai *pantes* (hoi) basileis (tñs phoinikñs) *hoi khananaioi*, hoi (ñsan) para tññ thalassan, hoti apexñranen kurios (ho theos) *to hudwr tou iordanou* (ton iordanññ potamon) ek (twn) emprosthen (twn) huiwn israñl *hews diebñmen* (en tw diabainein autous), *kai etakñsan kardiai autwn* (kai kateplagñsan autwn hai dianoiai) kai ouk ñn *en* autois *ouketi* phronñsis oudemia) apo proswpou (twn) huiwn israñl.

V,2. (hupo de touton ton kairon) *en tw kairw tw ekeinw* eipen kurios (tw iñsoi) *pros iñsoun*: poiñson seautw makhairas *petrinas* (ek petras akrotomou), kai epistrepsas (kathisas, ek deuterou) periteme tous huious israñl *deuteron.*

V,3. kai epoiñsen *heautw* iñsous makhairas *petrinas* (heautw akrotomous), kai perietemen tous huious israñl (kai ethñken thimwnias akrobustiwn) epi *bounou* (toinun — tou nun) (kaloumenou topou) (bounos twn) akrobustiwn.

V,4. (toutw de tropw periekatharen iñsous tous huious israñl) *kai houtos ho logos hon perietemen iñsous*: —*pas ho laos ho ekporeuomenos ex aiguptou, to arsenikon, pantes andres tou polemou, apethanon en tñ erñmw, en tñ hodw*, exelthontwn autwn ex aiguptou —

LUCIANO

V,1. kai egeneto: hws ñkousan *pantes* (hoi) basileis twn amorraiwn hoi (ñsan) peran tou iordanou *para tññ thalassan*, kai *pantes* (hoi) basileis (tñs phoinikñs) 'hoi' para tññ thalassan, hoti apexñranen kurios (ho theos) 'ton potamon iordanññ' ek (twn) emprosthen (twn) huiwn israñl (en tw) 'diabññai autous', kai 'katetakñsan hai dianoiai autwn kai kateplagñsan' kai ouk ñn *en* autois 'oudemia phronñsis' apo proswpou (twn) huiwn israñl.

V,2. 'hupo ton kairon touton' eipen kurios 'tw iñsou' : poiñson seautw makhairas *petrinas* (ek petras akrotomou) 'kai kathisas periteme tous huious israñl ek deuterou'.

V,3. kai 'epoiñsen iñsous' makhairas *petrinas* (heautw akrotomous), kai perietemen tous huious israñl epi 'tou kaloumenou topou' (bounos twn) akrobustiwn.

V,4. *kai houtos ho logos hon 'periet(e)MEN* — perietM(ñ)OH *pas ho laos* — panta ton laon' : — 'hoi ekporeuomenoi' *ex aiguptou, to arsenikon, pantes* 'hoi andres polemou', *apethanon en tñ erñmw, en tñ hodw, exelthontwn autwn* 'ek gñs aiguptou' —

LUGDUNENSE.

V,1. Et factum est: ut audierunt reges Amorreorum, qui (erant) trans Jordanen, et reges 'Phoenikum', qui (erant) circa mare, quoniam exsiccavit Dominus (Deus) *flumen Jordanis* a conspectu filiorum Istrahel (cum transirent ipsi), *et distabuerunt* 'sensus eorum et obstipuerunt', et non erat *in* illis 'ulla sapientia' a faciae filiorum Istrahel.

V,2. *In* 'illo autem tempore' dixit Dominus *ad Jesum*: Fac tibi cultellos *petrinos* (de petra) 'acutos', et (sedens) circumcide filios Istrahel.

V,3. Et fecit Jesus gladios *petrinos* (acutos) et circumcidit filios Istrahel, (et posuit grumos praeputiorum) in (loco qui nunc vocatur collis) praeputiorum.

V,4. (Hoc autem modo purgavit Jesus filios Istrahel) *et hoc verbo quo* 'circumcisa est' *omnis plebs quae exierat ex Aegypto*: — *Masculi, omnes viri bellatores, morti sunt in deserto, in via, exeuntibus ipsis ex Aegypto* —

HESIQUIO.

V,1. Kai egeneto: hws ñkousan (hoi) basileis twn amorraiwn hoi (ñsan) peran tou iordanou kai (hoi) basileis (tñs phoinikñs) hoi para tñn thalassan, hoti apexñranen kurios (ho theos) (ton iordanñn potamon) ek (twn) emprosthen (twn) huiwn israñl (en tw diabainein autous), *kai etakñsan* 'autwn hai dianoiai kai kateplagñsan', kai ouk ñn *en* autois phronñsis (oudemia) apo proswpou (twn) huiwn israñl.

V,2. (hupo de touton ton kairon) eipen kurios (tw iñsoi): poiñson seautw makhairas *petrinas* (ek petras akrotomou), kai (kathisas) periteme tous huious israñl.

V,3. kai epoiñsen iñsous makhairas *petrinas* (akrotomous) kai perietemen tous huious israñl epi (tou) (kaloumenou topou) (bounos twn) akrobustiwn.

ORIGENES.

V,5. *hoti peritmñtoi ñsan pas ho laos hoi exelthontes; kai pas ho laos hoi genñthentes en tñ erñmw, en tñ hodw, exelthontwn autwn ex aiguptou ou perietmñthñsan. hoti tessarakonta etñ endietripsan huioi israñl en tñ erñmw, hews sunetelesthñ pan to ethnos andrwn tou polemou hoi exñlthon ex aiguptou hoi mñ akousantes tñn phwnñn tou kuriou.*

V,5 bis. (hosoi pote egenonto en tñ hodw; kai hosoi pote aperitmñtoi ñsan autwn ekpeporeumenoi ex aiguptou, pantas toutous twn exelñluthotwn perietemen iñsous). (tessarakonta gar kai duo etñ anestraptai israñl en tñ madbareitidi; kai dia touto aperitmñtoi ñsan autwn hoi pleistoi). (hoi makhimoi hoi exelñluthotes ex aiguptou, hoi apeithñsantes tais entolais tou theou),

V,6. hois (kai diwrisen) *wmosen kurios autois* mñ idein autous tñn gñn (tñn agathñn) hñn wmosen kurios tois patrasin *autwn* (hñmwn) dounai *autois* (hñmin), *gñn reousan gala kai meli,*

V,7. *kai tous huious autwn katestñsen anti autwn* (anti toutwn antikatestñsen tous huious autwn) : (hous) *autous perietemen* iñsous (perietemen), *hoti akrobustoi ñsan,* dia to *mñ* (autous) gegenñsthai (kata tñn hodon) *peritmñtous autous en tñ hodw.*

V,8. *kai egeneto* : *epei sunetelesan pan to ethnos peritemnesthai*- (peritmñthentes de hñsukhian eskhon) *kai ekathñnto* (autothi) *seorsum* en tñ parembolñ hews (hou hñgiasthñsan) *hugiasthñsan.*

LUCIANO

V,5. *hoti "peritetmñmenos hupñrkhe" pas ho laos* 'ho exelthwn', *kai pas ho laos* 'ho genñtheis' *en tñ erñmw, en tñ hodw, exelthontwn autwn* 'ek gñs aiguptou', *ou perietmñthñsan.*

V,5 bis. 'hon de tropon periekathñren' (iñsous tous huiois israñl : hosoi pote egenonto en tñ hodw, kai hosoi pote aperitmñtoi ñsan) 'twn exelñluthotwn' (ex aiguptou : pantas) 'toutous perietemen' (iñsous). *hoti* tessarakonta (gar kai duo) etñ 'anestraptai israñl' *en tñ erñmw* (tñ mabdareitidi) ; 'dio' (aperitmñtoi ñsan hoi) 'pleistoi autwn, twn makhimwn, twn exelñluthotwn ek gñs' (aiguptou, hoi apeithñsantes) 'twn entolwn' *kuriou* (tou theou),

V,6. hois (kai diwrisen) *wmosen kurios autois* mñ idein autous tñn gñn, hñn wmosen kurios tois patrasin *autwn* dounai (hñmin), *gñn reousan gala kai meli.*

V,7. 'anti de toutwn' (antikatestñsen tous huious autwn, hous) 'perietemen iñsous', *hoti akrobustoi ñsan* dia to aperitmñtous gegenñsthai autous kata tñn hodon'.

V,8. (peritmñthentes de) *pan to ethnos* hñsukhian 'eikhon autothi kathñmenoi' en tñ parembolñ hews (hou) *hugiasthñsan.*

LUGDUNENSE.

V,5. *Quia* in-*circumcisa erat omnis plebs quae exierat; et omnis plebs quae fuerat in deserto, in via, cum exierunt ipsi ex Aegypto, non circumcisi erant. Quia XL annis habitaverant filii Istrahel in deserto, donec consummaretur omnis plebs virorum bellatorum qui exierunt ex Aegypto qui non audierant vocem Domini.*

V,5 bis. 'Quemadmodum autem circumcidit Jesus filios Istrahel', (qui aliquando fuerant in itinere; et qui a-li-quando incircumcisi erant, qui profecti erant ex Aegypto, omnes istos qui profecti erant circumcidit Jesus). (XL enim annis conversatus est Istrahel in) *deserto.* (Ideoque incircumcisi erant illorum plurimi). (Viri bellatores qui exierant de Aegypto, qui non obaudierant praeceptis) *Domini,*

V,6. quibus (et definierat) ne viderent illi terram quam juraverat Dominus patribus (nostris) (¿nobis?) 'dare eam', *terram fluentem lac et mel,*

V,7. (pro his) 'autem' (substituit filios eorum): (quos) Jesus (circumcidit), eo quod fuerant (in itinere) *circumcisi.*

V,8. (Circumcisi autem requieverunt eodem in loco) 'sedentes' in castris usque (dum) *sanarentur.*

HESIQUIO.

V,4. 'hon de tropon (periekatharen iñsous tous huious israñl: hosoi pote egenonto en tñ hodw, kai hosoi pote aperitmñtoi ñsan) 'twn exelñluthotwn' (ex aiguptou: pantas) 'toutous perietemen' (iñsous).

V,5. tessarakonta (gar kai duo) etñ (anestraptai israñl) *en tñ eremw* (tñ madbareitidi); 'dio' (aperitmñtoi ñsan hoi) 'pleistoi autwn, twn makhimwn, twn exelñluthotwn ek gñs' (aiguptou, hoi apeithñsantes) 'twn entolwn' (tou theou),

V,6. hois (kai diwrisen) *kurios* mñ idein autous tñn gñn, hñn wmosen kurios tois patrasin 'hñmin dounai', *gñn reousan gala kai meli.*

V,7. 'anti de toutwn' (antikatestñsen tous huious autwn, hous) *perietemen* iñsous, dia to (autous) 'gegennñsthai' (kata tñn hodon), 'a*peritmñtous*'.

V,8. (peritmñthentes de hñsukhian) 'eikhon autothi *kathñ*menoi' en tñ parembolñ hews (hou) *hugiasthñsan.*

ORIGENES

V,9. kai eipen kurious *pros iñsoun* (tw iñsoi, huiw nauñ) : (en) tñ (sñmeron) *hñmera* apheilon ton oneidismon aiguptou aph' humwn. kai *ekalesen* (ekalesan to) onoma tou topou *ekeinou* galgala, hews tñs (sñmeron) hñmeras *tautñs.*

V,10. kai pareneballon (hoi) huioi israñl en galgalois. kai epoiñsan to paskha *en tw prwtw, en* (tñ) tessareskaidekatñ hñmera tou (prwtou) mñnos, *apo hesperas, epi dusmwn iereikhw* (en tw peran tou iordanou, en tw pediw iereikhw).

V,11. kai ephagosan apo (tou sitou) *genñmatos* tñs gñs, *tñ epaurion tou paskha,* azuma (kai nea) *kai phrukton* en autñ tñ hñmera *tautñ.*

V,12. kai (tñ epaurion exeleipen) *epausato* to manna *tñ epaurion* (tois huiois israñl, meta to bebrwkenai autous) *epei ephagon apo genñmatos* (ek tou sitou) tñs gñs. kai ouk (eti) hupñrkhen *eti tois huiois israñl* (to) manna; *kai ephagon apo karpwmatwn gñs khanaan* (ekarpwsanto de tñn khwran twn phoinikwn) *en* tw eniautw ekeinw.

V,13. kai egeneto: *hws ñn iñsous en iereikhw, kai epñren* (anablepsas iñsous eis iereikhw) *tous ophthalmous autou,* kai iden (hora phanenta anthrwpon hestñkota enantion) *kai idou anñr hestws katenanti autou,* kai hñ romphaia *autou* (ñn) espasmenñ en (tñ) kheiri autou; kai *ñlthen* (proselthwn autw) iñsous *pros auton, kai* eipen autw: hñmeteros ei, ñ twn hupenantiwn *hñmwn?*

LUCIANO

V,9. kai eipen kurios 'tw iñsou': (en) tñ (sñmeron) *hñmera* apheilon ton oneidismon aiguptou aph' humwn; kai *ekalesen* (to) onoma tou topou *ekeinou* 'galgala'.

V,10. 'kai epoiñsan hoi huioi israñl to paskha' tñ tessareskaidekatñ hñmera 'tou mñnos apo hesperou' *epi dusmwn iereikhw* 'en tw pediw',

V,11. kai 'ephagon apo tou sitou tñs gñs', *tñ epaurion tou paskha* azuma (kai nea — kaina):

V,12. 'en tautñ tñ hñmera exeleipen to manna meta to bebrwkenai autous ek tou sitou' tñs gñs. kai ouk 'eti hupñrkhen' *tois huiois israñl* 'manna'; 'ekarpisanto de tñn khwran twn phoinikwn' *en* tw eniautw ekeinw

V,13. kai egeneto: *hws ñn iñsous en iereikhw, kai* (anablepsas) 'tois ophthalmois' *autou eiden* 'anthrwpon' (hestñkota enantion) *autou,* kai hñ romphaia *autou* espasmenñ en (tñ) kheiri autou; kai 'proselthwn iñsous', eipen autw: hñmeteros ei, ñ twn 'hupenantiwn'?

LUGDUNENSE.

V,9. Et dixit Dominus *ad Jesum:* (Hodierna) *die* abstuli opprobrium Aegypti a vobis. Et *vocavit* nomen loci *illius* Galgala.

V,10. Et fecerunt (fili Istrahel) Pascha quarta decima die mensis *a vespere, in occasu Jericho,* (in campo).

V,11. Et manducaverunt de (frumento) terrae azzyma (nova):

V,12. In 'illo die' *cessavit* manna, (postquam manducaverunt ipsi de frumento) terrae, et 'jam non praestabatur' *filiis Istrahel* manna; 'sed decerperunt fructus ex terra', (possiderunt autem regionem Phoenicum) *in* 'illo anno'.

V,13. Et factum est: *cum esset Jesus* 'in Jericho' (inspiciens) 'oculis', (videt) (hominem stantem) *contra se,* et gladius (erat) ejectus in manu ipsius; et (accedens) Jesus dixit illi: Noster es, aut adversariorum?

HESIQUIO.

V,9. kai eipen kurios (tw iñsoi, huiw nauñ): (en) tñ (sñmeron) *hñmera* apheilon ton oneidismon aiguptou aph' humwn. kai *ekalesen* (to) onoma tou topou *ekeinou* galgala.

V,10. kai epoiñsan 'hoi huioi israñl' to paskha (tñ) tessareskaidekatñ hñmera tou mñnos, *apo hesperas,* 'apo' *dusmwn iereikhw* (en tw peran tou iordanou, en tw pediw).

V,11. kai ephagosan apo (tou sitou) tñs gñs azuma (kai nea):

V,12. 'en *tautñ* tñ hñmera' (exelipen) to manna (meta to bebrwkenai autous ek tou sitou) tñs gñs, kai ouk (eti) hupñrkhen *tois huiois israñl* manna; 'ekarpisanto' (de tñn khwran twn phoinikwn) *en* tw eniautw ekeinw.

V,13. kai egeneto: *hws ñn iñsous en iereikhw, kai* (anablepsas) 'tois ophthalmois' *iden* (anthrwpon hestñkota enantion) *autou,* kai hñ romphaia espasmenñ en (tñ) kheiri autou; kai (proselthwn) iñsous eipen autw: hñmeteros ei, ñ twn hupenantiwn?

ORIGENES

V,14. *kai* (ho de) eipen autw: *hoti* egw (eimi) arkhistratñgos dunamews kuriou, nun (de) paragegona. kai *epesen* iñsous (epesen) epi proswpon *autou* epi tñn gñn, *kai prosekunñsen,* kai eipen autw: (despota), tí *despotñs mou prostassei* (prostasseis tw sw oiketñ) *pros doulon autou?*

V,15. kai eipen (ho) arkhistratñgos *dunamews* kuriou pros iñsoun, (legwn): *luson* (lusai to) hupodñma *sou* ek twn podwn *sou, hoti* ho (gar) topos, hou *su* (nun) hestñkas *ep' autw,* (topos) hagios estin (kai gñ hagia); *kai epoiñsen iñsous houtws.*

LUCIANO

V,14. (ho de) eipen autw: 'egw' arkhistratñgos dunamews kuriou 'nuni' paragegona. kai 'peswn iñsous' epi proswpon *autou* epi tñn gñn, 'prosekunñsen kai' eipen autw: 'tí, despota mou', (prostasseis tw sw oiketñ)?

V,15. kai 'legei' (ho) arkhistratñgos kuriou pros iñsoun: (lusai to) 'hupodñma' ek twn podwn *sou,* ho (gar) topos, 'eph' hou' *su* hestñkas 'ep' autou', hagios estin. *kai epoiñsen iñsous houtws.*

LUGDUNENSE.

V,14. 'At ille' dixit ei: ego (sum) princeps militiae virtutis Domini: nunc adveni. Et Jesus (procidit) in faciem super terram, et dixit illi: (Domine), quid (praecipis) 'servo tuo'?
V,15. Et dixit princeps *militiae* Domini ad Jesum, (dicens): Solve 'calciamenta' de pedibus *tuis*, locus (enim) in quo *tu* stas, sanctus est.

HESIQUIO.
V,14. (ho de) eipen autw: egw arkhistratñgos dunamews kuriou 'nuni' paragegona. kai iñsous (epesen) epi proswpon epi tñn gñn, kai eipen autw: (despota) tí (prostasseis tw sw oiketñ)?
V,15. kai 'legei' (ho) arkhistratñgos kuriou pros iñsoun: (lusai to) hupodñma ek twn podwn *sou*; ho (gar) topos, 'eph'hw' (nun) hestñkas, hagios estin.

Edición de LAGARDE.

VI,1. kai ierikhw sunkekleismennñ kai wkhurwmennñ, kai oudeis exeporeueto ex autñs kai oude(is) eiseporeueto. — 2. kai eipe kurios pros iñsoun: idou egw paradidwmi soi hupokheirion tñn ierikhw kai ton basilea autñs ton en autñ, dunatous iskhui. — 3. su de peristñson autñn pantas tous makhimous kuklw, kai kuklwsate tñn polin pantes andres polemou kuklw tñs polews hapax: houtw poiñsete hex hñmeras. — 4. kai hepta hiereis lñpsontai hepta keratinas tou iwbñl enwpion tñs kibwtou. kai tñ hñmera tñ hebdomñ kuklwsate tñn polin heptakis, kai hoi hiereis salpiousi tais keratinais. — 5. kai estai hws an salpisñte tñ salpingi tou iwbñl, en tw akousai humas tñn phwnñn tñs keratinñs anakragetwsan pas ho laos, kai anakragontwn autwn peseitai automata ta teikhñ tñs polews hupo katw autwn, kai eiseleusetai pas ho laos, hormñsas hekastos kata proswpon eis tñn polin. — 6. kai ñlthen iñsous huios nauñ pros tous hiereis kai eipe pros autous: labete tñn kibwton tñs diathñkñs, kai hepta hiereis lñpsontai hepta keratinas tou iwbñl kata proswpon tñs kibwtou kuriou. — 7. kai eipen autois legwn: parangeilate tw law perielthein, kai kuklwsate tñn polin, kai hoi

---

Códice LUGDUNENSE.

VI,1. Et Jericho conclusa erat et firmata a faciae Istrahel, nec quisquam ex illa prodiebat neque introibat. — 2. Et dixit Dominus ad Jesum: Ecce ego trado tibi Jericho in manu, et regem ejus qui in ea est, et fortissimos ejus in virtute. — 3. Tu autem circumda eam in circuitu universis bellatoribus. — 4. Et erint: cum cecinerint tubae, clamet universus populus simul. — 5. Et, cum clamaverint, cadent ab se muri civitatis; et sic introibit universus populus impetu, unusquisque ante faciem, in civitate. — 6. Et introivit Jesus, filius Nave, ad sacerdotes et dixit illis, — 7. dicens: Praecipite populo circumire et cingere civitatem; et bellatores eant

---

Códice VATICANO.

VI,1. *kai iereikhw sunkeklisménñ kai wkhurwménñ, kai outheis exeporéueto ex autñs oude eiseporéueto.* — 2. *kai eipen kúrios pros iñsoun: idou egw paradídwmi tñn iereikhw hupokheirían, kai ton basiléa autñs ton en autñ, dunatous óntas en iskhúei.* — 3. *su de perístñson autñ tous makhímous kúklw.* — 4. *kai éstai: hws an salpísñte tñ sálpingi, anakragétw pas ho laos háma.* — 5. *kai, anakragóntwn autwn, peseitai autómata ta teíkhñ tñs pólews; kai eiseléusetai pas ho laos, hormñsas hékastos kata próswpon, eis tñn pólin.* — 6. *kai eisñlthen iñsous, ho tou nauñ, pros tous hiereis.* — 7. *kai eipen autois, légwn: parangéilate tw law perielthein kai*

Edición de LAGARDE.

makhimoi paraporeuesthwsan enwplismenoi enanti tñs kibwtou kuriou. — 8. kai egeneto hws eipen iñsous pros ton laon. kai hepta hiereis ekhontes hepta salpingas hieras, kai parelthetwsan hwsautws enantion tou kuriou, paraporeuesthwsan kai sñmainñtwsan eutonws, kai hñ kibwtos tñs diathñkñs kuriou epakoloutheitw autois. — 9. hoi de makhimoi paraporeuesthwsan emprosthen, kai hoi hiereis salpizontes keratinais kai opisw tñs kibwtou tñs diathñkñs kuriou poreuomenoi kai salpizontes tais keratinais. — 10. tw de law (eneteilato iñsous legwn: mñ boate mñde) akousatw mñdeis tñn phwnñn humwn; ou dieleusetai ek stomatos humwn logos, hews an diangeilñ autos hñmeran anaboñsai. kai anaboñsate tote. — 11. kai perielthousa hñ kibwtos tñs diathñkñs tou theou tñn polin kuklw euthews apñlthen eis tñn parembolñn, kai ekoimñthñ ekei. — 12. kai tñ hñmera tñ deutera anestñ iñsous to prwi, kai ñran hoi hiereis tñn kibwton kuriou. — 13. kai hoi hepta

---

Códice LUGDUNENSE.

armati in conspectu Domini. — 8. Et septem sacerdotes, habentes VII tubas, transeant similiter ante conspectum Domini, et signum dent vehementer; et arca testamenti Domini subsequatur. — 9. Bellatores autem praecedant; et sacerdotes, qui sequuntur post arcam testamenti, tubis canant. — 10. Populo autem praecepit Jesus, dicens: Nolite clamare neque audiat quisque vocem vestram, usque dum dies vobis nuntietur ut exclametis; et tunc exclamabitis. — 11. Et circumeat arca testamenti Domini civitatem, et feratur in castra; et mansit ibi. — 12. Et die secundo surrexit Jesus mane, et tulerunt sacerdotes arcam testamenti Domini. — 13. Et sacerdo-

---

Códice VATICANO.

kuklwsai tñn pólin; kai hoi mákhimoi paraporeuésthwsan enwplisménoi enantíon kuríou. — 8. *kai hepta hiereis, ékhontes hepta sálpingas hieras, parelthétwsan hwsáutws enantíon tou kuríou, kai sñmainétwsan eutónws; kai hñ kibwtos tñs diathñkñs kuríou epakolouthéitw.* — 9. *hoi de mákhimoi émprosthen paraporeuésthwsan, kai hoi hiereis hoi ouragountes opísw tñs kibwtou tñs diathñkñs kuríou salpízontes.* — 10. *tw de law enetéilato iñsous, légwn: mñ boate, mñde akousátw mñtheis humwn tñn phwnñn, héws an hñméran autos diangéilñ anaboñsai; kai tóte anaboñsete.* — 11. *kai perielthousa hñ kibwtos tñs diathñkñs tou theou, euthéws apñlthen eis tñn parembolñn; kai ekoimñthñ ekei.* — 12. *kai tñ hñméra tñ deutéra anéstñ iñsous to prwí, kai ñran hoi hiereis tñn kibwton tñs diathñkñs kuríou.* — 13. *kai hoi hepta hiereis, hoi*

Edición de LAGARDE.
hiereis hoi pherontes tas hepta salpingas tas hieras enanti tñs kibwtou kuriou proeporeuonto, kai hoi hiereis esalpisan tais salpinxin, kai ho loipos okhlos hapas kai hoi makhimoi eiseporeuonto meta tauta, kai ho loipos okhlos opisthen tñs kibwtou tñs diathñkñs kuriou poreuomenoi kai salpizontes tais keratinais. — 14. kai periekuklwsan tñn polin en tñ hñmera tñ deutera hapax enguthen. — 14. kai apñlthon palin eis tñn parembolñn. houtws epoiei eph' hex hñmerais. — 15. kai egeneto tñ hñmera tñ hebdomñ, anestñsan en tñ anabasei tou orthrou, kai periñlthosan tñn polin kata to rñma touto heptakis: plñn en tñ hñmera ekeinñ ekuklwsan tñn polin heptakis. — 16. kai egeneto en tñ periodw tñ hebdomñ, esalpisan hoi hiereis tais salpinxin. kai eipen iñsous tois huiois israñl: kekraxate, paredwke gar kurios tñn polin humin. — 17. kai estai hñ polis anathema, autñ kai panta hosa estin en autñ, tw kuriw twn dunamewn; plñn raab tñn pornñn peripoiñsasthe, autñn kai panta hosa estin autñs en tñ oikw, hoti ekrupse tous angelous, hous apesteilamen. — 18. alla humeis phulaxasthe apo tou anathe-

---

Códice LUGDUNENSE.
tes VII, qui portabant VII tubas, praecedant ante conspectum Domini; et post illos ibant bellatores, et reliqua turba post arcam testamenti Domini. Et sacerdotes tuba cecinerunt. Et reliqua turba omnes circumierunt civitatem de proximo. — 14. Et abierunt iterum in castra. Sic fecerunt sex diebus. — 15. Et die septimo surrexerunt deluculo et circumierunt civitatem septies. — 16. Et septimo circuit. tuba cecinerunt. Et dixit Jesus filiis Istrahel: Exclamate; tradit enim Dominus vobis civitatem. — 17. Et erit civitas anathema, ipsa et quae sunt in ea, Domino Sabaoth. Tantum Rahab meretricem servate, eam et quae sunt in domo ejus. — 18.

Códice VATICANO.
phérontes tas sálpingas tas hepta, proeporéuonto enantíon kuríou. kai meta tauta eiseporéuonto hoi mákhimoi, kai ho loipos ókhlos ópisthe tñs kibwtou tñs diathñkñs kuríou. kai hoi hiereis esálpisan tais sálpinxi. kai ho loipos ókhlos hápas periekúklwse tñn pólin engúthen. — 14. *kai apñlthen pálin eis tñn parembolñn. hóutos epóiei epi hex hñméras.* — 15. *kai tñ hñméra tñ hebdómñ anéstñsan órthrou, kai periñlthosan tñn pólin hexákis.* — 16. *kai tñ periódw tñ hebdómñ esálpisan hoi hiereis, kai eipen ho iñsous tois huiois israñl: kekráxate, parédwken gar kúrios humin tñn pólin.* — 17. *kai éstai hñ pólis anáthema, autñ kai pánta hósa estin en autñ, kuríw sabawth; plñn raab tñn pórnñn peripoiñsasthe, autñn kai hósa estin en tw oikw autñs.* — 18. *alla humeis phuláxa-*

Edición de LAGARDE.

matos, mñpote enthumñthentes humeis labñte apo tou anathematos kai poiñsñte tñn parembolñn twn huiwn israñl anathema kai ektripsñte hñmas. — 19. kai pan argurion kai khrusion, kai pas khalkos kai sidñros, hagion estai tw kuriw: eis thñsauron kuriou eisenekhthñsetai. — 20. kai ñlalaxen pas ho laos. kai esalpisan tais salpinxin hoi hiereis. hws de ñkousen ho laos tñn phwnñn twn salpingwn, ñlalaxen pas ho laos hama alalagmw megalw kai iskhurw. kai epesen to teikhos kuklw, kai anebñ ho laos eis tñn polin, hekastos ex enantias autou, kai katelabonto tñn polin. — 21. kai anathematisan autñn kai hosa ñn en tñ polei, apo andros kai hews gunaikos, apo neaniskou kai hews presbuterou, kai hews moskhou kai probatou kai hupozugiou, en stomati romphaias. — 22. kai tois duo neaniskois tois kataskopeusasi tñn gñn eipen iñsous: eiselthate eis tñn oikian tñs gunaikos tñs pornñs kai exaga-

---

Códice LUGDUNENSE.

Sed et vos custodite ab anathema, ne forte concupiscatis et accipiatis de anathemate, et faciatis castra filiorum Istrahel anathema, et contereatis nos.— 19. Et omne argentum et aurum, et omne aeramentum et ferrum sanctum erit Domino: in thesaurum Domini inferetur. — 20. Et tubis corneis cecinerunt. Ad, ubi audivit plebs vocem tubarum, ululavit universus populus ululato magno; et ceciderunt universi muri civitatis in circuitu. Et ascendit universus populus in civitate, unusquisque coram adversariis suis; et invaserunt civitatem. — 21. Et anathematizaverunt eam, a juvene usque ad senem, et usque ad vitulum et usque ad subjunctorium occiderunt in ore gladii. — 22. Et duobus juvenibus, qui explorave-

---

Códice VATICANO.

sthe sphódra apo tou anathématos, mñ pote enthumñthéntes humeis autoi lábñte apo tou anathématos kai poiñsñte tñn parembolñn twn huiwn israñl anáthema, kai ektrípsñte hñmas. — 19. *kai pan argúrion ñ khrusíon, ñ khalkos ñ sídñros, hágion éstai tw kuríw: eis thñsauron kuríou eisenekhthñsetai.* — 20. *kai esálpisan tais sálpinxin hoi hiereis. hws de ñkousen ho laos twn salpíngwn, ñlálaxen pas ho laos háma alalagmw megálw kai iskhurw. kai épesen hápan to teikhos kúklw; kai anébñ pas ho laos eis tñn pólin.* — 21. *kai anathemátisen autñn iñsous kai hósa ñn en tñ póli, apo andros kai héws gunaikós, apo neanískou kai héws presbútou, kai héws móskhou kai hupozugíou, en stómati romphάias.* — 22. *kai tois dusin neanískois tois kataskopéusasin eipen iñsous: eisélthate eis tñn*

Edición de LAGARDE.

gete ekeithen autñn kai panta hosa estin autñ, kath' hws wmosate autñ. — 23. kai eisñlthon hoi duo neaniskoi hoi kataskopeusantes tñn polin eis tñn oikian tñs gunaikos, kai exñgagon raab tñn pornñn kai ton patera autñs kai tñn mñtera autñs kai tous adelphous autñs kai panta hosa ñn autñ kai pasan tñn sungeneian autñs, kai katestñsan autñn exw tñs parembolñs israñl.— 24. kai hñ polis enepuristhñ en puri sun pasi tois en autñ, plñn arguriou kai khrusiou kai pantos khalkou kai sidñrou edwkan eis thñsauron, eisenekhthñnai kuriw. — 25. kai raab tñn pornñn kai panta ton oikon ton patrikon autñs, kai panta ta autñs, ezwgrñsen iñsous; kai katwkñsen en tw israñl hews tñs hñmeras tñs sñmeron, hoti ekrupse tous kataskopeusantas hous apesteilen iñsous kataskopeusai tñn ierikhw. — 26. kai hwrkisen iñsous en tñ hñmera ekeinñ legwn:

Códice LUGDUNENSE.

rant, dixit Jesus: introite in domum mulieris; et producite eam inde, et quaecumque sunt ejus. — 23. Et introierunt duo juvenes, qui exploraverant civitatem, in domum mulieris. Et eduxerunt Rahab meretricem, et patrem ejus et matrem ejus et fratres ejus, et quaecumque erant illius et omnem cognationem illius; et deduxerunt eam foras extra castra Istrahel. — 24. Et civitas incensa est igni, cum omnibus quae erant in eam; excepto argento et auro, et omni aeramento et ferro: quod dedit sanctum in thensaurum Domini. — 25. Et Rahab meretricem et omnem domum patris ejus vivificavit Jesus; et commorata est in Istrahel usque in hodiernum diem, propter quod celaverit exploratores quos miserat Jesus explorare Jericho. — 26. Et devotavit Jesus in illo die coram Domi-

---

Códice VATICANO.

oikían tñs gunaikós; kai exagágete autñn ekeithen, kai hósa estin autñ. — 23. *kai eisñlthon hoi dúo neanískoi hoi kataskopéusantes tñn pólin eis tñn oikían tñs gunaikos. kai exñgágosan raab tñn pórnñn, kai ton patéra autñs kai tñn mñtéra autñs kai tous adelphous autñs, kai tñn sungenían autñs kai pánta hósa ñn autñs; kai katéstñsan autñn éxw tñs parembolñs israñl.* — 24. *kai hñ pólis eneprñsthñ en purismw, sun pasin tois en autñ; plñn arguríou kai khrusíou, kai khalkou kai sidñrou: édwkan eis thñsauron kuríou eisenekhthñnai.* — 25. *kai raab tñn pórnñn kai pánta ton oikon ton patrikon autñs ezwgrñsen iñsous; kai katwkñsen en tw israñl héws tñs sñmeron hñméras, dióti ékrupsen tous kataskopéusantas hous apésteilen iñsous kataskopeusai tñn iereikhw.* — 26. *kai hwr-*

Edición de LAGARDE.

epikataratos ho anthrwpos enanti kuriou hos anastñsei ñ oikodomñsei tñn polin ekeinñn: (ñ)..... themeliwsei autñn, kai en tw elakhistw autou epistñsei tas pulas autñs. — kai houtws epoiñsen ho azan ho ek baithñl: en tw abñrwn tw prwtotokw autou ethemeliwsen autñn, kai en tw diaswthenti elakhistw epestñse tas pulas autñs. — 27. kai ñn kurios meta iñsou, kai ñn to onoma autou kata pasan tñn gñn.

Códice LUGDUNENSE.

no, dicens: Maledictus ille homo qui aedificaverit civitatem istam! In primogenito suo fundavit eam, et in novissimo statuet portas ejus! (Et fecit sic Azael, qui erat ex Bethel: in Abirot, in primogenito, fundavit eam; et in resalvato novissimo statuet portas ejus). — 27. Et erat Dominus cum Jesu, et erat nomen ejus per universam terram.

Códice VATICANO.

kisen iñsous en tñ hñméra ekéinñ enantíon kuríou, légwn: epikatáratos ho ánthrwpos hos oikodomñsei tñn pólin ekéinñn! en tw prwtotókw autou themeliwsei autñn, kai en tw elakhístw autou epistñsei tas púlas autñs! — kai hóutws epóiñsen ozan, ho ek baithñl: en tw abeirwn tw prwtotókw ethemelíwsen autñn, kai en tw elakhístw diaswthénti epéstñsen tas púlas autñs. — 27. kai ñn kúrios meta iñsou, kai ñn to ónoma autou kata pasan tñn gñn.

Códice SARRAVIANO.

X,1. — hws de ñkousen adwnibezek, basileus ierousalñm, hoti elaben iñsous tñn gain kai exwlethreusen autñn — hon tropon epoiñsen tñn iereikhw kai ton basilean autñs, houtws epoiñsan kai tñn gai kai ton basilea autñs — kai hoti ñutomolñsan hoi katoikountes gabawn (pros iñsoun kai) pros israñl *kai egenonto en mesw autwn,* — 2. (kai ephobñthñsan en autois) sphodra; (ñdei gar) hoti hñ polis megalñ gabawn, hwsei kai mia twn mñtropolewn *twn basilewn, hoti autñ megalñ huper tñn gain,* kai pantes hoi andres autñs iskhuroi. — 3. kai apesteilen adwnibezek, basileus ierousalñm, pros ailam basilea khebrwn, kai pros pheraam basilea iereimouth, kai pros iephaeie basilea lakheis, kai pros dabeir basilea odolam, legwn: — 4. (deute), anabñte pros me kai boñthñsatai moi, kai ekpolemñswmen *tñn* gabawn; ñutomolñsan gar ton iñsoun kai pros tous huious israñl. — 5. *kai sunñkhthñsan,* kai

---

Códice LUGDUNENSE.

X,1. — Ut autem audivit Adonibezer, rex Hierusalem, quia accepit Jesus Gaeth et exterminavit eam (sicut fecit Jericho et regi ejus, sic fecit et Gaeth et regi ejus), et quia retro se obtulerunt qui habitant Gabaon ad Jesum et ad filios Istrahel; — 2. et timuerunt illos nimis. Sciebant enim, quoniam civitas magna Gabaon erat, sicut una ex civitatibus maximis magna; et omnes viri ejus fortes. — 3. Et misit Adonibezer, rex Hierusalem, ad Elam regem Cebron, et Cheldeon regem Jermuth, et ad Jeptha regem Achis, et Debam regem Odollam, dicens: — 4. Venite, ascendite ad me et adjuvate me, et pugnemus Gabaon. Retro enim se obtulerunt ad Jesum et ad filios Istrahel. — 5. Et ascenderunt quinque reges

---

Códice VATICANO.

X,1. — *hws de ñkousen adwnibezek, basileus ierousalñm, hóti élaben iñsous tñn gai kai exwléthreusen autñn, — hon trópon epóiñsan tñn iereikhw kai ton basiléa autñs, hóutws epóiñsan tñn gai kai ton basiléa autñs, — kai hóti automólñsan hoi katoikountes gabawn pros iñsoun kai pros israñl, — 2. kai ephobñthñsan ap' autwn sphódra; ñdei gar hóti megálñ pólis gabawn hwsei mía twn mñtropólewn, kai pántes hoi ándres autñs iskhurói. — 3. kai apésteilen adwnibezek basileus ierousalñm pros ailam basiléa khebrwn, kai pros pheidwn basiléa iereimouth, kai pros iephtha basiléa lakheis, kai pros dabein basiléa odollam, légwn: — 4. deute, anábñte pros me kai boñthñsate moi; kai ekpolemñswmen gabawn. automólñsan gar pros iñsoun kai pros tous huious israñl. — 5. kai*

Códice SARRAVIANO.

anebñsan hoi pente basileis tou amorraiou: basileus ierousalñm, kai basileus khebrwn, kai basileus iereimouth, kai basileus lakheis, kai basileus odollam; autoi, kai pas ho laos autwn. kai periekathisan tñn gabawn, kai exepoliorkoun autñn. — 6. kai apesteilan hoi katoikountes gabawn pros iñsoun eis tñn parembolñn (israñl) eis galgala, legontes: mñ eklusñs tas kheiras sou apo twn paidwn sou. anabñthi pros ñmas to takhos, kai exelou hñmas kai boñthñson hñmin; hoti sunñgmenoi eisin eph' hñmas pantes hoi basileis twn amorraiwn hoi katoikountes tñn oreinñn. — 7. kai anebñ iñsous ek galgalwn, autos kai pas ho laos ho polemistñs met' autou, pas dunatos en iskhuei. — 8. kai eipen kurios pros iñsoun: mñ phobñthñs autous. eis gar tas kheiras sou paredwka autous; oukh hupoleiphthñsetai oude eis ex autwn enwpion humwn. — 9. kai

---

Códice LUGDUNENSE.

Amorreorum: rex Hierusalem, et rex Chebron, et rex Jermoth, et rex Lachis, et rex Odolla; ipsi, et universus populus eorum. Et obsederunt Gabaon, et expugnabant illam. — 6. Et miserunt qui habitabant Gabaon ad Jesum in castra Istrahel in Galgala, dicentes: Non deficiant manus tuae a pueris tuis. Ascende ad nos cito, et libera nos et adjuva nos; quoniam congregati sunt super nos omnes reges Amorreorum qui commorantur in montanis. — 7. Et ascendit Jesus de Galgala, et omnis populus bellator cum illo, et omnis fortis in virtute. — 8. Et dixit Dominus ad Jesum: Noli timere illos. In manus tuas enim dabo illos; non resistet ex illis quisquam coram vobis. — 9. Et supervenit super illos Jesus de su-

---

Códice VATICANO.

anébñsan hoi pénte basileis twn iebousáiwn: basileus ierousalñm, kai basileus khebrwn, kai basileus iereimouth, kai basileus lakheis, kai basileus odolam; autoi kai pas ho laos autwn. kai periekáthisan tñn gabawn, kai exepoliórkoun autñn. — 6. kai apésteilan hoi katoikountes gabawn pros iñsoun eis tñn parembolñn israñl eis gálgala, légontes: mñ eklúsñs tas kheirás sou apo twn páidwn sou. anábñthi pros hñmas to tákhos, kai exelou hñmas kai boñthñson hñmin; hóti sunñgménoi eisin eph' hñmas pántes hoi basileis twn amorráiwn hoi katoikountes tñn oreinñn. — 7. kai anébñ iñsous ek galgálwn, autos kai pas ho laos ho polemistñs met' autou, pas dunatos en iskhúei. — 8. kai eipen kúrios pros iñsoun: mñ phobñthñs autóus. eis gar tas kheirás sou paradédwka autóus; oukh hupoliphthñsetai ex autwn outheis enwpion humwn. — 9. kai epei

Códice SARRAVIANO.

(epei) paregeneto ep' autous iñsous aphnw: holñn tñn nukta eiseporeuthñ ek galgalwn. — 10. kai exestñsen autous kurios apo proswpou israñl, kai sunetripsen autous iñsous suntripsin megalñn en gabawn; kai katediwxan autous hodon anabasewn bñthwrwn, kai katekopton autous hews azñka kai hews makñda. — 11. en tw de pheugein autous apo proswpou (huiwn) israñl epi tñs katabasews bñthwrwn, kai kurios eperripsen autois lithous khalazñs ek tou ouranou hews azñka, kai egenonto pleious hoi apothanontes dia tous lithous tñs khalazñs, ñ hous apekteinan hoi huioi israñl makhaira (en tw polemw). — 12. tote elalñsen iñsous pros kurion, hñ hñmera paredwken ho theos ton amorraion hupokheirion *huiwn* israñl, (hñnika sunetripsen autous en gabawn, kai sunetreibñsan

Códice LUGDUNENSE.

bito: tota nocte profectus ex Galgala. — 10. Et expavescere fecit illos Dominus a faciae Istrahel, et contribulavit eos contritione magna in Gabaon; et persecuti sunt illos in viam ascensus Baetheron, et trucidabant illos usque ad Adzeca et usque ad Mageda. — 11. Cum autem fugerunt a faciae filiorum Istrahel in descensu Baethoron, et Dominus dejecit super illos lapides grandinis de caelo usque Adzeca; et mortui sunt plures morientes per lapides grandinis quam quos interfecerunt filii Istrahel gladiis in bello. — 12. Tunc locutus est Jesus ad Dominum, qua die tradidit Dominus Deus Amorreum in manus Istrahel, cum tribulasset illos in Gabaon et contribulati sunt a faciae Istrahel. Et dixit Jesus: Stet sol secundum Gabaon et luna secundum vallem Aelon, donec ex-

Códice VATICANO.

paregéneto ep' autous iñsous áphnw: hólñn tñn núkta eiseporéuthñ ek galgálwn. — 10. *kai exéstñsen autous kúrios apo proswpou twn huiwn israñl, kai sunétripsen autous kúrios suntrípsi megálñ en gabawn; kai katedíwxan autous hodon anabásews wrwnein, kai katékopton autous héws azñka kai héws makñda.* — 11. *En tw de phéugein autous apo proswpou twn huiwn israñl epi tñs katabásews wrwnein, kai kúrios epérripsen autois líthous khalázñs ek tou ouranou héws azñka; kai egénonto pléious hoi apothanóntes dia tous líthous tñs khalázñs ñ hous apékteinan hoi huioi israñl makháira en tw polémw.* — 12. *tote elálñsen iñsous pros kúrion, hñ hñméra parédwken ho theos ton amorraion hupokhéirion israñl, hñníka sunétripsen autous en gabawn kai sunetríbñsan apo proswpou huiwn israñl. kai eipen iñ-*

Códice SARRAVIANO.

apo proswpou israñl). kai eipen iñsous: ho hñlios kata gabawn stñtw, kai hñ selññ kata pharanga ailwn. — 13. kai estñ ho hñlios kai hñ selññ en stasei, hews ñmunato ho theos tous ekthrous autwn. *oukhi touto gegrammenon epi bibliou tou euthous?* kai estñ ho hñlios kata meson tou ouranou: ou proseporeueto eis dusmas eis telos hñmeras mias. — 14. kai ouk egeneto hñmera toiautñ, oude to proteron oude to eskhaton, hwste epakousai theon *phwnñs* anthrwpou; hoti kurios sunepolemñsen tw israñl. — 15. *kai epestrepsen iñsous, kai pas israñl met' autou, eis tñn parembolñn eis galgalan.* — 16. kai ephugon hoi pente basileis houtoi, kai katekrubñsan eis to spñlaion to eis makñda. — 17. kai apñngelñ tw iñsou, legontes: heurñntai hoi pente basileis kekrummenoi en tw spñlaiw tw en makñda. — 18. kai eipen iñsous: kulisate lithous *megalous* epi stoma tou spñlaiou, kai katastñsate ep' autou andras tou phulassein ep' autous. — 19. humeis de mñ hestñkate katadiw-

---

Códice LUGDUNENSE.

pugnem populum istum. — 13. Et stetit sol et luna in loco donec pervinceret Dominus inimicos eorum. Et stetit sol in medio caelo, et non est progressus ad occasum in finem unius diei. — 14. Non fuit dies talis, ante hoc et post hoc, ita ut exaudiret Dominus hominem; quia Dominus expugnavit pro Istrahel. — 15 y 16. Et fugerunt toti quinque reges, et absconderunt se in speluncam in Mageda. — 17. Et renuntiaverunt Jesu, dicentes: Inventi sunt toti quinque reges absconditi in spelunca quae est in Mageda. — 18. Et dixit Jesus: Devolvite lapides ad ostium speluncae, et constituite viros qui custodiant illos. — 19. Vos autem nolite stare persequen-

---

Códice VATICANO.

soùs: stñtw ho hñlios kata gabawn, kai hñ selññ kata pháranga ailwn. — 13. *kai éstñ ho hñlios kai hñ sñlññ en stási, héws ñmúnato ho theos tous ekhthrous autwn; kai éstñ ho hñlios kata méson tou ouranou: ou proeporéueto eis dusmas eis télos hñméras mias.* — 14. *kai ouk egéneto hñméra toiáutñ, oude to próteron oude to éskhaton, hwste epakousai theon anthrwpou; hóti kúrios sunepolémñsen tw israñl.* 15 y 16. *kai éphugon hoi pénte basileis houtoi, kai katekrúbñsan eis to spñlaion to en makñda.* — 17. *kai apñngélñ tw iñsou légontes: héurñntai hoi pénte basileis kekrumménoi en tw spñláiw tw en makñda.* — 18. *kai eipen iñsous: kulísate líthous epi to stóma tou spñláiou, kai katastñsate ándras phulássein ep' autóus.* — 19. *humeis de mñ hestñkate katadiwkontes opísw twn*

Códice SARRAVIANO.

kontes opisw twn ekhtrwn humwn; kai katalabetai tñn ouragian autwn, kai mñ aphñte *autous* eiselthein eis tas poleis autwn. paradedwken gar autous kurios ho theos hñmwn eis tas kheiras hñmwn. — 20. kai egeneto, hws katepausen iñsous kai hoi huioi israñl koptontes autous kopñn megalñn sphodra hews eis telos, kai hoi diaswzomenoi diezwthñsan *ap' autwn kai eisñlthon* eis tas poleis tas okhuras. — 21. kai apestraphñ pas ho laos pros iñsoun eis makñda *eis tñn parembolñn* hugiñs, kai ouk egruxen twn huiwn israñl oudeis tñ glwssñ autou. — 22. kai eipen iñsous: anoixate to spñlaion, kai exagagetai *pros me* tous pente basileis toutous ek tou spñlaiou. *kai epoiñsan houtws.* — 23. kai exñgagon *pros auton* tous pente basileis toutous ek tou spñlaiou: ton basilea ierousalñm kai ton basilea khebrwn kai ton basilea ierimouth kai ton basilea lakheis kai ton basilea odollam. — 24. kai epi exñgagon autous

---

Códice LUGDUNENSE.

tes post inimicos vestros; et compraehendite illos ad extremam partem, et ne patiamini intrare illos in civitates suas. Tradidit enim illos Dominus Deus noster in manus nostras. — 20. Et factum est, ubi cessavit Jesus et omnis Istrahel trucidantes illos caede magna nimis usque in finem, et qui salvi erant salvati sunt in civitatibus firmis. — 21. Et reversus est universus populus ad Jesum in Mageda incolumis, et nec muttivit quisquam de filiis Istrahel in lingua sua. — 22. Et dixit Jesus: Aperite speluncam, et producite quinque reges illos de spelunca. — 23. Et produxerunt quinque reges istos de spelunca: regem Hierusalem et regem Chebron et regem Jermoth et regem Lachis et regem Odolla. — 24. Et, ut pro-

---

Códice VATICANO.

ekhthrwn humwn; kai katalábete tñn ouragían autwn, kai mñ aphñte eiselthein eis tas póleis autwn. parédwken gar autous kúrios ho theos hñmwn eis tas kheiras hñmwn. — 20. kai egéneto: hws katépausen iñsous kai pas huios israñl kóptontes autous kopñn megálñn sphódra héws eis télos, kai hoi diaswzómenoi dieswthñsan eis tas poleis tas okhurás. — 21. kai apestráphñ pas ho laos pros iñsoun eis makñda hugieis, kai ouk égruxen outheis twn huiwn israñl tñ glwssñ autou. — 22. kai eipen iñsous: anóixate to spñlaion, kai exagágete tous pénte basileis tóutous ek tou spñláiou: — 23. ton basiléa ierousalñm kai ton basiléa khebrwn kai ton basiléa iereimouth kai ton basiléa lakheis kai ton basiléa odollam. — 24. kai epei exñgagon autous prós iñsoun, kai sunekálesen iñsous

Códice SARRAVIANO.

pros iñsoun, kai sunekalesen iñsous panta *andra* israñl, legwn autois, kai tous enarkhomenous tou polemou tous sunporeuomenous autw: proporeuesthe kai epithete tous podas humwn epi tous trakhñlous autwn; kai proselthontes epethñkan tous podas autwn epi tous trakhñlous autwn. — 25. kai eipen pros autous iñsous: mñ phobñthñte (autous), mñde dileiasñte; andrizesthai kai iskhuete, hoti houtws poiñsei kurios pasin tois ekhthrois humwn, hous humeis katapolemeitai autous. — 26. kai apekteinen autous iñsous *meta touto. kai ethanatwsen autous*, kai ekremasen autous epi pente xulwn; kai ñsan kremamenoi epi twn xulwn hews hesperas. — 27. kai egenñthñ pros dusmas hñliou, kai eneteilato iñsous, kai katheilan autous apo twn xulwn kai erripsan autous eis to spñlaion eis ho katephugosan ekei, kai epekulisan lithous *megalous* epi to spñlaion hews tñs hñmeras tñs sñmeron. — 28. kai tñn makñda

---

Códice LUGDUNENSE.

duxerunt eos ad Jesum, et convocavit Jesus omnen Istrahel et duces belli qui profecti erant cum illo, dicens ad eos: Accedite et inponite pedes vestros super cervices eorum. Et accedentes imposuerunt pedes suos super cervices eorum. — 25. Et dixit ad illos Jesus: Non est quod timeatis illos, neque paveatis illos. Invalescite et confortamini, quoniam sic faciet Dominus omnibus inimicis quos vos expugnabitis. — 26. Et occidit illos Jesus, et suspendit eos super quinque fustes; et erant suspensi in ligno usque in vesperum. — 27. Et factum est a solis occasum praecepit Jesus, et deposuerunt illos de ligno et projecerunt illos in spelunca in qua defugerant, et devolverunt lapides super speluncam usque in ho-

---

Códice VATICANO.

pánta israñl kai tous enarkhoménous tou polémou tous sunporeuoménous autw, légwn autois: proporéuesthe kai epíthete tous pódas humwn epi tous trakhñlous autwn. kai proselthóntes epéthñkan tous pódas autwn epi tous trakhñlous autwn. — 25. kai eipen pros autous iñsous: mñ phobñthñte autous mñde deiliásñte. andrízesthe kai iskhúete, hóti hóutws poiñsei kúrios pasi tois ekhthrois humwn hous humeis katapolemeite autóus. — 26. kai apékteinen autous iñsous, kai ekrémasen autous epi pénte xúlwn; kai ñsan kremámenoi epi twn xúlwn héws hespéras. — 27. kai egenñthñ pros hñlíou dusmas enetéilato iñsous, kai katheilon autous apo twn xúlwn, kai érripsan autous eis to spñlaion eis ho katephúgosan ekei, kai ekúlisan líthous epi to spñlaion héws tñs sñmeron hñmé-

Códice SARRAVIANO.

elaben *iñsous* en tñ hñmera ekeinñ kai ephoneusen autous en stomati xiphous *kai ton basilea autñs* kai exwlethreusen *autous kai* pan enpneon ho ñn en autñ kai ou kataleiphthñ en autñ (oudeis) diaseswsmenos kai epoiñsan tw basilei makñda hon tropon epoiñsan tw basilei iereikhw. — 29. kai apñlthen iñsous kai pas israñl met' autou ek makñda eis lebna kai epoliorkei *epi* lebna. — 30. kai paredwken kurios *kai* autñn en kheiri israñl kai elabon autñn kai ton basilea autñs kai ephoneusan autñn en stomati xiphous kai pan enpneon *ho* en autñ ou kateleiphthñ en autñ oude eis diaseswsmenos (kai diapepheugws) kai epoiñsen tw basilei autñs hon tropon epoiñsen tw basilei iereikhw. — 31. kai epñlthen iñsous kai pas israñl met' autou ek labna eis lakheis, kai periekathisen autñs, kai epoliorkei autñn. — 32. kai paredwken kurios tñn lakheis eis tas

---

Códice LUGDUNENSE.

diernum diem. — 28. Et Mageda acceperunt in illo die; et interfecerunt illam in ore gladii, et exterminaverunt omnem inspirantem et quae erant in ea, nec est derelictus quisquam salvus vel fugiens. Et fecerunt regi Mageda, sicut fecerunt regi Jericho. — 29. Et profectus est Jesus, et omnis Istrahel cum eo, de Mageda; et venerunt Lemna, et expugnabant Lemna. — 30. Et tradidit illam Dominus in manus Istrahel; et accepit illam et regem ejus, et peremit eam in ore gladii, et omnem spirantem et qui erant cum ea, nec est derelictus quisquam in ea salvus vel effugiens. Et fecit regi ejus, sicut fecit regi Jericho. — 31. Et profectus est Jesus, et omnis Istrahel cum eo, de Lemna in Lachis; et obsedit eam, et expugnabat illam. — 32. Et tradidit Dominus Lachis in manus Ist-

---

Códice VATICANO.

ras. — 28. *kai tñn makñdan elábosan en tñ hñméra ekéinñ; kai ephóneusan autñn en stómati makháiras, kai exwléthreusan pan énpneon en autñ, kai ou katelíphthñ en autñ oudeis diaseswsménos kai diapepheugws. kai epóiñsan tw basilei makñdan, hon trópon epóiñsan tw basilei iereikhw.* —29. *kai apñlthen iñsous, kai pas israñl met' autou, ek makñda eis lebna; kai epoliórkei lebna.* — 30. *kai parédwken autñn kúrios eis kheiras israñl; kai élabon autñn kai ton basiléa autñs, kai ephóneusen en stómati xíphous kai pan énpneon en autñ, kai ou katelíphthñ en autñ diaseswsménos kai diapepheugws. kai epóiñsan tw basilei autñs, hon trópon epóiñsan tw basilei iereikhw.* — 31. *kai apñlthen iñsous, kai pas israñl met' autou, ek lebna eis lakheis, kai periekáthisen autñn, kai epoliorkei autñn.* — 32. *kai parédwken kúrios tñn lakheis eis tas kheiras is-*

Códice SARRAVIANO.

kheiras israñl kai elaben autñn tñ deutera hñmera kai ephoneusen autñn en stomati xiphous kai exwlethreusen autñn hon tropon epoiñsen lebna. — 33. tote anebñ ailam, basileus gazer, bonthñsai tñ lakheis; kai epataxen auton iñsous (en stomati xiphous) kai ton laon autou, mñ kataliphthñnai autwn seswsmena (kai diapepheugota). — 34. kai apñlthen iñsous kai pas israñl met' autou ek lakheis eis odollam kai periekathisen autñn kai exepoliorkñsen autñn. — 35. (kai paredwken autñn kurios en kheiri israñl) kai elaben autñn en tñ hñmera ekeinñ kai ephoneusen autñn en stomati xiphous kai pan enpneon en autñ *en tñ hñmera ekeinñ* ephoneusan, hon tropon epoiñsan tñ lakheis. — 36. kai apñlthen iñsous, kai pas israñl met' autou, *apo eglwm* eis khebrwn; kai periekathisan autñn, *kai katelabonto autñn,* — 37. kai epataxan autñn en stomati xiphous *kai ton basilea autñs kai tas pasas kwmas autñs* kai

---

Códice LUGDUNENSE.

rahel, et cepit illam in secundo die, et interfecit illam in ore gladii; et exterminaverunt illam sicut fecerant Lemna. — 33. Et tunc ascendit Aelam, rex Gazer, in adjutorium Lachis; et percussit illum Jesus in ore gladii et populum ipsius, ita ut non remaneret ex illis salvus vel fugiens. — 34. Et profectus est Jesus et omnis Istrahel cum eo de Lachis in Odollam, et obsedit eam. — 35. Et expugnabant illam, et tradidit eam Dominus in manus Istrahel, et cepit illam in illo die et interfecit illam in ore gladii; et omnem spirantem in ea occiderunt, sicut fecerunt Lachis. — 36. Et profectus est Jesus, et omnis Istrahel cum eo, in Chebron et correxit illam. — 37. Et cepit illam et percussit eam in ore gladii et omnia spirantia

---

Códice VATICANO.

rañl, kai élaben autñn en tñ hñméra tñ deutéra, kai ephóneusan autñn en stómati xíphous; kai exwléthreusan autñn, hon trópon epóiñsan tñn lebna. — 33. *tóte anébñ ailam basileus gazñs boñthñswn tñ lakheis; kai epátaxen auton iñsous en stómati xíphous kai ton laon autou, héws ton mñ kataliphthñnai autwn seswsménon kai diapepheugóta.* — 34. *kai apñlthen iñsous kai pas israñl met' autou ek lakheis eis odollam, kai periekathisen autñn kai epoliorkñsen autñn.* — 35. *kai parédwken autñn kúrios en kheiri israñl, kai élaben autñn en tñ hñméra ekéinñ, kai ephóneusen autñn en stómati xíphous; kai pan enpnéon en autñ ephóneusan, hon trópon epóiñsan tñ lakheis.* — 36. *kai apñlthen iñsous, kai pas israñl met' autou, eis khebrwn, kai periekáthisen autñn.* — 37. *kai epátaxen autñn en stómati xíphous kai pan enpnéon hósa ñn en autñ. ouk ñn dia-*

Códice SARRAVIANO.

panta ta enpneonta hosa ñn en autñ; ouk ñn diaseswsmenos: hon tropon epoiñsan tñ odollam, exwlethreusan autñn kai *pan enpneon* hosa en autñ. — 38. kai apestrepsen iñsous kai pas israñl met' autou eis dabeira, kai periekathisan autñn. — 39. kai elabon autñn kai ton basilea autñs kai pasas tas kwmas autñs, kai epataxan autñn en stomati xiphous; kai exwlethreusan (autñn kai) pan enpneon en autñ, kai ou katelipon oudena diaseswsmenon: hon tropon epoiñsan tñ khebrwn, houtws epoiñsan tñ dabeir kai tw basilei autñs, kathaper epoiñsan tñ lebna kai tw basilei autñs. — 40. kai epataxen iñsous *tñn* pasan tñn gñn tñs oreinñs kai tñn nageb kai tñn pedinñn kai tñn asñdwth kai tous *pantas* basileis autñs; ou katelipon en (autñ) seswsmenon, kai pan empneon (zwñs) exwlethreusan hon tropon eneteilato kurios ho theos israñl. — 41. kai apekteinen autous iñsous apo kadñs barnñ hews gazñs *kai tñn* pa-

---

Códice LUGDUNENSE.

quae erant in ea. Non reliquit salvum et fugientem: sicut fecit Odollam, et exterminavit eam et quaecumque erant in ea. — 38. Et convertit Jesus et omnis Istrahel in Dabir, — 39. et obsederunt illam. Et cepit illam et regem ejus et vicos ejus, et percussit illos in ore gladii; et exterminavit illam et omnem spirantem in eam, et non dereliquit quemquam salvum; sicut fecit Chebron, sicut fecit Dabir et regi ejus, sic fecit Lemna et regi ejus. — 40. Et percussit Jesus omnem terram montuosam et Nazeb et camposam et Asedoth et reges illorum; et non dereliquerunt ex illis salvum et omnem spirantem vitam, et exterminaverunt sicut praecepit Dominus Deus Istrahel. — 41. A Cades Barne usque Gaza et omnem

---

Códice VATICANO.

seswsménos: hon trópon epóiñsan tñn odollam, exwléthreusan autñn kai hósa ñn en autñ. — 38. *kai apéstrepsen iñsous kai pas israñl eis dabeir, kai perikathísantes autñn.* — 39. *elabon autñn kai ton basiléa autñs kai tas kwmas autñs, kai epátaxan autñn en stómati xíphous, kai exwléthreusan autñn kai pan enpnéon en autñ, kai ou katélipon autñ oudéna diaseswsménon: hon trópon epoiñsan tñn khebrwn kai tw basilei autñs, houtws epoiñsan tñ dabeir kai tw basilei autñs.* — 40. *kai epataxen iñsous pasan tñn gñn tñs oreinñs kai tñn nabai kai tñn pedinñn kai tñn asñdwth kai tous basileis autñs*; *ou katélipon autwn seswsménon: kai pan enpnéon zwñs exwlethreusen, hon trópon enetéilato kúrios ho theos israñl,* — 41. *apo kadñs barnñ héws gazñs, pasan tñn gosom héws tñs ga-*

Códice SARRAVIANO.

san gñn goson hews tñs gabawn. — 42. kai pantas tous basileis toutous kai tñn gñn autwn elaben iñsous eis hapax, hoti kurios ho theos israñl sunepolemei tw israñl. — 43. *kai anestrepsen iñsous kai pas israñl met' autou eis polemon eis tñn parembolñn eis galgala.*

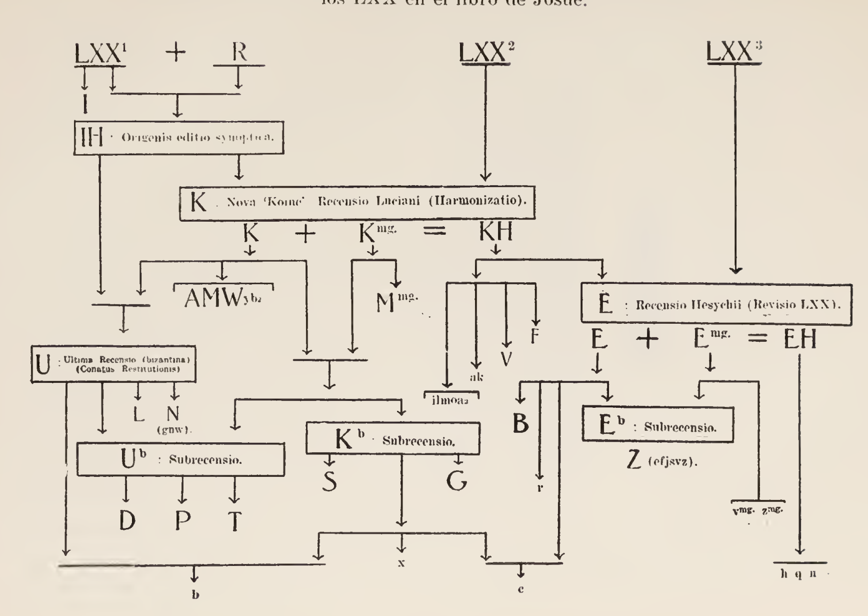
Códice LUGDUNENSE.

terram Gasom usque ad Gabaon. — 42. Et omnes reges istos et terram illorum accepit Jesus in saemel. Dominus enim Deus Istrahel propugnabat cum Istrahel.

Códice VATICANO.

bawn. — 42. kai pántas tous basileis autwn kai tñn gñn autwn epátaxen iñsous eis hápax, hóti kúrios ho theos israñl sunepolémei tw israñl.

Esquema de las relaciones mutuas de las recensiones y códices de los LXX en el libro de Josué.



Apéndice

1o. Los LXX como instrumento para la crítica del texto hebreo, según S. R. Driver.
(Notes on the Hebrew text and the topography of the books of Samuel², Oxford, 1913, págs. xxxiv-lv).

2o. Lista de abreviaturas empleadas por Driver.

NOTES ON THE HEBREW TEXT AND THE TOPOGRAPHY OF THE BOOK OF SAMUEL.

The special value of the Ancient Versions (1) consists in the fact that they represent MSS. very much earlier than any Hebrew MSS. at present extant, and belonging in some cases to different recensions. The majority of Hebrew MSS. are of the twelfth to the sixteenth centuries (2). Very few are earlier: the earliest of which the date is known with certainty being the MS. of the Latter Prophets, now at St. Petersburg, which bears a date=A.D. 916 (3). This MS., though it differs from the great majority of Hebrew MSS. by exhibiting (like others acquired within the last half-century from the East) (4) the superlinear system of points and accents, does not contain a substantially different text. In fact, so soon as we pass beyond the recognized variants known as the *Qrê's*, the variations exhibited by extant Hebrew MSS. are slight; in other words, *all MSS. belong to the same recension, and are descended from the same imperfect archetype* (5). Existing MSS. all represent what is termed the *Massoretic* text (6). That this text, however, does not reproduce the autographs of the OT. in their original integrity becomes manifest, as soon as it is examined with sufficient care and minuteness. It is true, since the rise of the school called the *Massorites* in the seventh and eighth centuries, and probably for parts of the Old Testament, especially the Law, from a considerably earlier date, the Jews displayed a scrupulous fidelity in the preservation and correct transmission of their sacred books: but nothing is more certain than that the period during which this care was exercised was preceded by one of no small laxity, in the course of which corruptions of different kinds found their way into the text of the Old Testament. The Jews, when it was too late to repair by this means the mischief that had been done, proceeded to guard their sacred books with extraordinary care, with the result that corrupt readings were simply perpetuated, being placed by them (of course, inconsciously) on precisely the same footing as the genuine text, and invested with a fictitious semblance of originality. Opinions may differ, and, as our data for arriving at a decision are often imperfect, cannot but be expected to differ, as to the *extent* of corruption in the Massoretic text: but of the fact, there can be no question. The proof, as was shewn by Professor

(1) Esta y las demás notas del Apéndice, se encuentran al final del texto.

Kirkpatrick in a paper read at the Church Congress at Porstmouth, 1885 (*Guardian*, Oct. 7, p. 1478; comp. *The Psalms*, in the *Cambridge Bible*, p. lxvi), is to be found, stated briefly, in the following facts: 1)—There are passages in which the text, as it stands, cannot be translated without violence to the laws of grammar, or is irreconcileable with the context or with other passages; 2)—parallel passages (especially parallel lists of names) found in more than one book, differ in such a manner as to make it clear that the variations are due largely to textual corruption; 3)—the Ancient Versions contain various readings which often bear a strong stamp of probability upon them, and remove or lessen the difficulties of the Hebrew text. The present volume will supply illustrations. When the nature of the old character and orthography is considered, the wonder indeed is that the text of the Old Testament is as relatively free of corruption as appears to be the case. If, then, these corruptions are to be removed otherwise than by conjecture, we most discover, if possible, a text (or texts), which, unlike the text of all Hebrew MSS. which we possess, is relatively free from them. And such texts are afforded by the Ancient Versions. These versions were made from MSS. older by many centuries than those which formed the basis of the Massoretic text; and when we consult them in crucial passages, where the Massoretic text has the appearance of being in error, we constantly find that the readings which they presuppose are intrinsically superior to those exhibited by the Massoretic text, and have evidently been made from a MS. (or MSS.) free from commuption attaching to the latter.

The work of the Massorites, it should be remembered, was essentially *conservative*: their aim was not to *form* a text, but by fixing the pronunciation and other means, to *preserve* a text which, in all essentials, they received, already formed, from others. The antecedents of the text which thus became the basis of the Massoretic text can only be determined approximately by conjecture. It was already substantially the same in ii.-v. cent. A.D.; for quotations in the Mishnah and Gemara exhibit no material variants (7). The Targums also presuppose a text which deviates from it but slightly, though the deviations are sufficient to shew that, even in official Jewish circles, absolute uniformity did not exist. All that can be said is that the text which was adopted by the Jews as a standard, and which, as such, was made by the Massorites the basis of their labours, had in previous stages of its history been exposed to influences, which resulted in the introduction into it of error and corruption. The MSS. on which the Septuagint is based, and those from which Massoretic text is descended, must, of course, have had *some* common meeting-point (prior to the second or third century B.C.); and whilst *on the whole* the purer text was undoubtedly pre-

served by the Jews, in many individual cases the text in their hands underwent corruption, and the purer readings are preserved to us by the Septuagint. The texts on which the other Ancient Versions are based (which usually deviate less from the Massoretic text, and often accordingly [e.g.Ez.40 ff.] reproduce corruptions from which the Septuagint is free) will have been derived from the current Jewish text at a later period than the LXX, when the corrupting influences had been longer operative upon it. Still, these versions also sometimes agree with LXX against MT. in preserving the purer text (8).

The use of the Ancient Versions is not, however, always such a simple matter as might be inferred from the last paragraph but one. The Ancient Versions are not uniformly word-for-word translations, from which the Hebrew text followed by the translators might be recovered at a glance: sometimes their text, especially that of the LXX, has not been transmitted to us in its primitive integrity; and even where it has been so transmitted, they contain, or are liable to contain, an element of *paraphrase*, the nature and extent of which must be determined as accurately as possible before they are available as safe guides for the correction of the Massoretic text. In determining the character of this element, each Version, and often each book, or group of books, contained in a Version—for the different parts of an Ancient Version were not always the work of one and the same hand, and the different translators were liable to follow different methods in translating—must be examined separately: our standards of comparison must be those parts of the Massoretic text which afford presumptive evidence of being free from corruption; and, in cases where this is matter of doubt, the intrinsic superiority of one text above the other, as estimated by its conformity with the context, its grammatical correctness, its agreement with the general style and manner of the writers of the Old Testament, and similar considerations. In the use of an Ancient Version for the purposes of textual criticism, there are *three* precautions which must always be observed: 1)—we must reasonably assure ourselves that we possess the Version itself in its original integrity; 2)—we must eliminate such variants as have the appearance of originating merely with the translator; 3)—the text represented by the remainder, when we are able to recover it, which will be that of the MS. (or MSS.) used by the translator, we must then compare carefully, in the light of the considerations just stated, with the existing Hebrew text, in order to determine on which side the superiority lies. The second and third of these precautions are not less important than the first: it is necessary to insist upon them, as cases are on record in which they have been unduly neglected (9).

1. *The Septuagint.* The Version that is of greatest importance for purposes of textual criticism is that known as the *Septuagint* (10). In the case of the Pentateuch, this Version dates, no doubt, from the third century B.C.—according to tradition from the reign of Ptolemy Philadelphus, B.C. 285-247: the subsequent parts of the OT. were probably completed gradually in the course of the two following centuries, for the differences of style and method exhibited by the different books shew that the whole cannot be the work of a single hand. The characteristics of the LXX are best learnt from actual study of it, though illustrations, so far as the Books of Samuel are concerned, are given below. In some books, the translation is much more literal than in others; in difficult passages, especially such as are poetical, the translators have evidently been often unable to seize the sense of the original. Except in such passages as Gen. 49. Dt. 32. 33, the Pentateuch is the best translated part of the historical books: the Psalter is tolerablly well done, and though few Psalms are wholly free from error, the general sense is fairly well expressed: the translation of Isaiah is poor and paraphrastic; those of Job and the Minor Prophets are often unintelligible. In the case of Jeremiah the text represented by LXX deviates so considerably from the Massoretic text as to assume the character of a separate recension (11). There are few books of the OT. in which the Massoretic text may not, more or less frequently, be emended with help of the LXX (12); but the LXX Version of Samuel, parts of Kings, and Ezekiel, is of special value, as the MS. (or MSS.) on which the Massoretic text of these books is based, must have suffered more than usually from corrupting influences.

2. *The Versions of Aquila, Symmachus, and Theodotion.* After the destruction of Jerusalem in A.D. 70, a reaction began in Jewish circles against the use of the LXX, partly, as seems probable, originating in opposition to the Christians (who from the times in which the NT. was written had been accustomed to quote the LXX as an authoritative Version of the OT.), partly in a growing sense of the imperfections of the Septuagint translation, and of its inadequacy as a correct representation of the Hebrew original. Hence arose in the second cent. A.D. the three improved Greek Versions of the OT., those of *Aquila, Theodotion,* and *Symmachus.* Aquila and Theodotion are both mentioned by Irenaeus (iii. 21) writing *c.* A.D. 180: Symmachus lived probably somewhat later. Of these translators, Aquila was a Jewish proselyte of Pontus. His method was that of extreme literalness (13), which he carried to such an extent, that he sought to represent words which had acquired derived meanings in accordance with their etymology, and even to reproduce particles for which Greek possessed no proper equivalent (14). Jerome on Is. 8, 14 mentions a tradition that Aquila was a pupil of

R. Aqiba; and the statement is confirmed by the character of his translation. For R. Aqiba, at the beginning of the second cent. A.D., introduced a new system of interpretation, laying exaggerated stress upon syllables and letters, quite in the manner followed by Aquila (15).

The Version of Theodotion was rather a revision of the LXX than a new translation, and hence frequently agrees with it. Renderings of Theodotion have often found their way into MSS. of the LXX, sometimes as doublets, sometimes as insertions made with the view of supplying apparent omissions (I Sam. 17, 12-31 in Cod. A). In the case of Daniel, Theodotion's Version superseded that of the LXX, and occupies its place in ordinary MSS. and editions (16).

Symmachus was an Ebionite (Eus. *Hist. Eccl.* vi. 17). He is praised by Jerome as frequently clever and successful in his renderings: not slavish like Aquila, and yet reproducing, often with happy accommodations to Greek idiom, the sense of the original. (17).

3. *Origen's Hexapla.* These three translations are not preserved in their entirety: they have been transmitted only in fragments, chiefly through the work of Origen, which is now to be decribed.

Origen (A.D. 185-254), observing not only the variations between the Septuagint and the Hebrew text current in his day, but also the variations between different MSS. of the Septuagint itself, undertook the task of recovering, if posible, the true text of the Septuagint, partly by aid of the Hebrew, partly by aid of the other Greek Versions. For this purpose, he arranged the different texts which he wished to compare in six parallel columns; the work thus formed being known in consequence as the *Hexapla.* In the first column, he placed the Hebrew text; in the second, the Hebrew transcribed in Greek characters; in the third and fourth, Aquila and Symmachus respectively; in the fifth, the Septuagint; in the sixth, Theodotion. In the Septuagint column, additions, to which nothing corresponded in the Hebrew, were marked by an obelus prefixed (÷ . . . . . :) (18); omissions, where words standing in the Hebrew were not represented in the Greek, were filled in by him, usually from Theodotion, and noted similarly by an asterisk (* ...... :) (19). In cases where copies of the LXX differed between themselves, *it is probable* that Origen adopted silently the reading that agreed most closely with the Hebrew. Proper names, also, which the original translators had sometimes transliterated with some freedom, sometimes expressed in accordance with the older pronunciation, or which in other cases had become corrupted by transcription, Origen *assimilated* to the curent Hebrew text. The manuscript of this great work preserved for long in the Library of Pamphilus in Caesarea; Jerome col-

lated it specially for his own use; but in 638 Caesarea fell into the hands of the Saracens, and from that time the Library and its contents are heard of no more. Copies of the *whole* work were probably never made; but the Septuagint column was edited separately by Eusebius and Pamphilus, and was widely used. At the same time, the more important variants from the Versions of Aq. Theod. and Symm., contained in the other columns, were often excerpted; and many of these have thus been preserved to us, partly through citations made by the Fathers, partly from the margins of other MSS. In particular, Origen's text of the LXX (called the *Hexaplar* text), with many such marginal variants, was translated into Syriac by Paul, Bishop of Tella, in A.D.617-18; and a peculiarly fine MS. of this translation (containing the prophetical and poetical books), preserved in the Ambrosian Library at Milan, has been published in facsimile by Ceriani. The most complete edition of the remains of the Hexapla is that of the late Dr. Field (Oxford, 1875), who has shewn remarkable skill in recovering from the renderings of the Syriac translation the original Greek (20).

Origen's work was projected with the best intentions: and it has been the means of preserving to us much, of priceless value, that would otherwise have perished. But it did not secure the end which he had in view. Origen did not succeed (!) in restoring (?) the genuine translation of the LXX. He *assumed* that the original Septuagint was that which agreed most closely with the *Hebrew text as he knew it*: he was guided partly by this, partly by the other Versions (Aq. Theod. Symm.), which were based substantially upon it: and where the Septuagint text differed from the current Hebrew text, *he systematically altered it* (!) to bring it into conformity with it. This was a step in the wrong direction. Where a passage appears in two renderings, the one free, the other agreeing with the existent Hebrew text, it is the *former* which has the presumption of being the more original: the latter has the presumption of having been altered subsequently, in order that it might express the Hebrew more closely. Origen, no doubt, freed the text of the LXX from many *minor* faults; but in the main *his work tended to obliterate the most original and distinctive features of the Version.* (!). To discover the Hebrew text used by the translators we must recover, as far as possible, the text of the Version *as it left the translators' hands*; and Origen's labours, instead of facilitating, rather impeded this process. (!). In addition to this, the practical effect of the method adopted by Origen was not to improve the purity of the LXX MSS. themselves; for not only were the signs which he himself used to indicate additions and omissions often neglected, as the Hexaplar text of the LXX was transcribed, but the Hexapla, from its very nature, encouraged the formation of

mixed texts or recensions, so that, for instance, MSS. arose exhibiting side by side the genuine LXX and corrections introduced from Theodotion (21).

4. *The original text of the LXX.* For the recovery of this, the following canons have been laid down by Lagarde (22):

a)—The MSS. of the Greek translation of the OT. are all either immediately or mediately the result of an eclectic process: it follows that he who aims at recovering the original text must follow an eclectic method likewise. His only standard will be his knowledge of the style of the individual translators: his chief aid will be the faculty possessed by him of referring the readings which come before him to their Semitic original, or else of recognizing them as corruptions originating in the Greek.

b)—If a verse or part of a verse appears in both a free and a slavishly literal translation, the former is to be counted the genuine rendering.

c)—If two readings co-exist, of which one expresses the Massoretic text, while the other can only be explained from a text deviating from it, the latter is to be regarded as the original.

The first of these canons takes account of the fact that existing Greek MSS. exhibit a more or less *mixed* text, and justifies us in not adhering exclusively to a single MS.: a given MS. may contain on the whole the relatively truest of the LXX; but other MSS. may also in particular instances, in virtue of the mixed origin of the text which they exhibit, preserve genuine Septuagintal renderings. The second and third canons formulate the principle for estimating double renderings in the same MS., or alternative renderings in different MSS., and derive their justification from the fact that the general method followed by later revisers and correctors was that of assimilating the renderings of the LXX to the Hebrew text (the 'Hebraica veritas') current in their day. The process, however, of recovering the genuine Septuagintal rendering, from two or more variants, can be successfully carried on only by the continuous comparison of the existing Hebrew text: it is this which affords us a *general* idea of what, in a given passage, is to be expected, and supplies us with a criterion for estimating the relative originality of the variants that may come before us. An illustration may be taken from Jud. 5, 8, cited by We. from Ewald. Cod. A there reads *skepñ neanidwn siromastwn anñphthñ kai siromastñs*. These words are evidently corrupt; how are they to be restored? The Massoretic text is *magen 'im-yera'eh*. This gave the clue, which enabled Ewald to explain and restore the words quoted. The Hebrew shews that they contain a double rendering, which must be read *sképñn ean ídw kai sirom´astñn* and *sképñ ean ophthñ kai sirom´asteñs*, and that the first—either a *freer* rendering of *'im-*

yera'eh, or presupposing the variant *'im-'er'eh*—is the true reading of the LXX. But this could hardly have been determined, or at least could not have been determined with the same assurance, without the guidance afforded by the Hebrew text itself (23).

Of course, after the application of Lagarde's canons, the two all-important questions still await the textual critic: whether, viz., 1) the reading which deviates from the Massoretic text is actually based upon a *divergent* text, or is simply a freer rendering of the *same* text; and whether, further, 2) supposing the former alternative to be the more probable, the divergent text is superior or not to the Massoretic text. And these two questions can only be determined by help of the general considerations alluded to above (p. xxxviii). Illustrations will be afforded by the notes in the present volume. In very many cases the answer is apparent at once; but not unfrequently more difficult cases arise, in which the answer is by no means immediately evident, or in which the arguments on both sides may be nearly equally balanced. It is the judgement and acumen displayed in handling the more difficult cases which arise under these two heads, that mark a textual critic of the first order, and distinguish, for example, Wellhausen, in a conspicuous degree, both from Thenius on the one side, and from Keil on the other.

5. *MSS. of the LXX.* According to a well-known passage of Jerome, *three* main recensions of the Septuagint prevailed in antiquity, that of *Hesychius* in Egypt, that of *Lucian* in Asia Minor and Constantinople, that of *Origen* in Palestine (24). The Manuscripts containing the recensions of Hesychius and Origen are not certainly known (25); though Ceriani with some reason supposes Origen's to be contained in the Syriac version of the Hexaplar text, mentioned above, and in the allied Cod. 88 of Holmes and Parsons, and the Cod. Sarravianus (26); that of Lucian has been edited (as far as Esther) by Lagarde, and will be spoken of below.

The three principal MSS. of the LXX are the Vatican (B), the Sinaitic (S), and the Alexandrian (A). The Vatican MS. is complete with the exception of Gen. I,1-46, 28. 2 Sam. 2, 5-7. 10-13. ps. 105, 27—137, 6; the Sinaitic MS. is defective for nearly the whole of Gen.—2 Esdras, in the rest of the OT. the only serious lacuna is Ezekiel; the Alexandrian MS. is complete except for Gen. 14, 14-17. 15, 1-5. 16-19. 16, 6-9. I Sam. 12, 18—14, 9. ps. 49, 20—79, 11. That of all MSS. of LXX, B (with which S frequently agrees), as a rule, exhibits *relatively* the purest and most original Septuagintal text, is generally allowed (27): that it contains double renderings, and has otherwise not escaped corruption, will appear presently (p. lv ff.) (28). The Alexandrian MS. exhibits a text which has been systematically corrected so as to agree more close-

ly with the Hebrew: proof of this is afforded by almost any page: thus I Sam. I, I where Cod. B has *ánthrwpos ñn ex armathaim seipha*, Cod. A has *kai egéneto ánthrwpos heis ex armathaim suphim* = *wayhi 'ix 'ejad min haramataim Sopim* (29). The best edition of the LXX for ordinary use is that of Dr. Swete (30), which contains (so far as they are extant) the text of B with the variants of S and other selected uncials on the margin: Lucian must be read in Lagarde's edition (31). The readings of the other MSS. must, however, sometimes be consulted (for they may preserve readings of importance); these, so far as they have been collated, are chiefly to be found in the great work of Holmes and Parsons. (32).

6. *Lucian's recension of the Septuagint.* In the apparatus criticus of Holmes and Parsons four MSS., 19, 82, 93 *(33)*, 108, are cited frequently as agreeing together in exhibiting a text considerably different from that of either B or A. That these MSS. preserved in some cases important readings of superior originality even to those of B was noticed by Wellhausen in 1871 (34), though he did not perceive the full bearing of the fact, or pursue the subject further beyond observing that Vercellone had remarked that the readings of these MSS. often coincided with those of the Itala, or pre-Hieronymian Latin Version of the OT. That these MSS. exhibit in fact the recension of Lucian appears to have been first recognized by Ceriani in 1863. (35). The same conclusion was arrived at also by Lagarde (36), who pointed to the numerous agreements between the text of these MSS. (to which he adds 118) and the citations of Chrysostom, who, as a priest of Antioch, and Bishop of Constantinople, would presumably, in accordance with Jerome's statement, make use of this recension; and its correctness was further established by Dr. Field (37), who shewed that the text of the same four MSS. corresponded with readings cited in the Syriac Hexaplar text with the letter *L*. Lucian was a priest of the Church of Antioch, who suffered martyrdom at Nicomedia, A.D. 312: according to the passage of Suidas (*S.v.*), he prepared with great pains a revised edition of the Septuagint, which he sought by comparison with the Hebrew to free from the corruptions which by accident or design had in process of time been introduced into it. One large class of alterations made by Lucian affect, however, only the literary form of the Septuagint: they consist namely in the substitution of synonyms (as *paregéneto* for *ñlthen, epolémñse* for *paretáxato, to areston* for *to agathon*) for the words originally used by the translators. Obviously variants such as these do not point to a different reading of the Hebrew. Double renderings also occur frequently in Lucian's recension, i.e. retaining the normal Septuagintal version of a passage, he placed beside it a rendering

expressing more closely the current Hebrew text, either framed by himself, or (more probably) adopted from particular MSS., or other translators. But what imparts to Lucian's work its great importance in the criticism of the OT., is the fact that it embodies renderings, not found in other MSS. of the LXX, which presuppose a Hebrew original self-evidently superior, in the passages concerned, to the existing Massoretic text. Whether these renderings were derived by him from MSS. of the LXX of which all other traces have disappeared, or whether they were based directly upon Hebrew MSS. which had preserved the genuine reading intact, whether in other words they were derived mediately or immediately from the Hebrew, is a matter of subordinate moment: the fact remains that Lucian's recension contains elements resting ultimately upon Hebrew sources, which enable us to correct, with absolute certainty, corrupt passages of the Massoretic text. Several instances will be found in the notes in the present volume. In some of these, it is instructive to notice, a conjectural emendation made by a modern scholar has proved to be afterwards confirmed by the testimony of Lucian (38). The full gain from this quarter is in all probability not yet exhausted: a number of passages, selected from the Books of Kings, in which the Massoretic text may be emended by the help of Lucian's recension, are noticed by I. Hooykaas (39). 'Let him who would himself investigate and advance learning, by the side of the other Ancient Versions, accustom himself above all things to the use of Field's *Hexapla*, and Lagarde's edition of the Recension of Lucian.' (40).

On Lucian. see now the very through discussion of his recension of 1—2 Ki. in Rahlfs, *Septuaginta-Studien*, iii. (1911), with synopses of the various readings (for these books) found in the MSS. (19, 82, 83, 108, 127) of Lucian's recension itself (vv. 9-13), and also of Lucian's readings found in other MSS. of LXX (vv. 4-7), in Josephus (vv. 15-21), or quoted by the Fathers (vv. 25-38). A minute study of Lucian's text of I Ki. I (pp. 163-191), and a study of all its principal variants in 1-2 Ki. generally (pp. 191-290), lead Rahlfs to the conclusion (pp. 190 f., 192) that while *some* of the variants are corrections introduced by Lucian himself from the Hebrew into the LXX text current at the time, others cannot be so explained, but point to older sources; and (pp. 235, 290 f.) that the foundation of Lucian's text is an old, *pre*-Hexaplaric text, closely allied to (though not identical with) Cod. B, and to the Greek text wich formed the basis of the older (41) Ethiopic version (42).

Josephus, though he by no means agrees always with Lucian's readings, affords evidence that readings of Luc. were current in the 1st cent. A D. Rahlfs (v. 16) cites after Mez, *Die Bibel von Josephus* (1895)—who, however, quotes also many readings not specifically Lucianic—from 1-2 Sam. nine cases of Jos. agreeing with Luc. against Codd. A, B. (43).

7. *The Latin Versions.* Of these the first is the *Old Latin* Version, used by early Latin Fathers, as Tertullian (died *c.* 220), Cyprian (d. 257), Lactantius, Lucifer of Cagliari (d. 371), and Agust-

ine (44). This Version exists only in a more or less fragmentary form, derived partly from MSS., partly from quotations in the Fathers. Of the OT. the part most completely preserved is the Hexateuch, published (to Dt. II, 4) (45), by Ulysse Robert from a Lyons MS. (1881): in the Books of Samuel only fragments are extant derived from the sources just named. Of these fragments, such as were known at the time were published by Sabatier in 1743 in his great work, *Bibliorum Sacrorum Antiquae Versiones Latinae*: Vercellone in 1864 in vol. ii of the *Variae Lectiones Vulgatae Latinae Bibliorum editionis* printed other considerable extracts from the margin of a Gothic MS. at Leon in Spain (46); three fragments, discovered in the bindings of some books at Magdeburg (II 2, 29—3, 5 [also I Ki. 5, 2—9ª]) and Quedlinburg (I 9, 1—8ª; 15, 10—17ª), were edited by Von Mülverstedt in 1874 (47); two other fragments, discovered similarly at Vienna, were published in 1877 (48); in 1885 J. Belsheim edited some longer fragments (of other parts of the OT. as well as 1—2 Sam.) from a palimpsest MS. at Vienna (49). The Old Latin Version does not, as a rule, possess an independent value for the textual criticism of the OT., for it was not made immediately from the Hebrew, but was formed upon the Greek. As the extant parts of it shew that it existed in different recensions (50), it becomes a matter of importance to inquire how these are related to one another, and upon what MSS., or family of MSS., of the LXX they are based. As will be shewn below (p. lxxvi ff.), in the Books of Samuel the recensions which we possess are based upon a text agreeing with that of Lucian.

More important for our present purpose is the Latin Version of Jerome, commonly known as the *Vulgate* (51). Jerome began his labours as a translator by merely revising the Old Latin; but ultimately made a new Version directly from the Hebrew. He had originally learnt Hebrew as a youth (52), and after having dropped the study for a while, resumed it in his later years, after his migration to Bethlehem in 386. The Books of Samuel and Kings were published first (*c.* 393), but the whole work was not completed till 405. For the purpose of perfecting his knowledge of Hebrew, and also subsequently for assistance in the translation of particular books, Jerome engaged the help of Jewish teachers, to whom in his commentaries he more than once alludes (53), and from whom no doubt he derived the Rabbinical interpretations which occur from time to time in the pages of the Vulgate (54). Though his Version was made afresh from the Hebrew, he did not disdain to avail himself of the labours of his predecessors, and consulted constantly the Greek Versions (both the LXX and Aq. Theod. Symm.), the renderings of which he frequently quotes and discusses. He was especially prone to be guided by Symmachus.

Where the Vulgate exhibits a rendering which deviates alike from the Hebrew text and from the LXX, the clue to its origin will generally be found in one of the other Greek translations, especially in that of Symmachus (see pp. lxxxi-lxxxiii).

NOTE.—For the recovery of the original text of the LXX, much yet remains to be done (cf. *E.B.* iv. 5021 f.). The first step is the more accurate collation of MSS. for the purpose, if possible, of grouping them in families, or recensions. Upon this field of study Lagarde (d. 1891) stood pre-eminent (comp. Cornill. *Ezech.*, p. 63): but the task was greater than any single man, even with Lagarde's extraordinary powers of work, could accomplish; and he was only able to point the way which others could follow (see Rahlfs, *Sept. Studien*, iii. 3. 23-30). His mantle has fallen upon his pupil and successor at Goettingen, Alfred Rahlfs, who has published exhaustive investigations on the pre-Hexaplar LXX-text of 1-2 Kings, as inferred from Origen's citations; on the text and MSS. of the Psalms: and on Lucian's recension of 1-2 Kings (*Septuaginta-Studien*, i 1904, ii 1907, iii 1911). See also O. Procksch, *Studien zur Gesch. der Sept.* 1910 (on the text of the Prophets); and G. F. Moore,s valuable article on the Antiochian Recension of the LXX in *AJSL.* xxix (Oct. 1912), pp. 37-62. And, on the recovery of the Hebrew original of difficult LXX renderings, see Margolis. *ZAW*, 1905, 311 ff., 1906, 85 ff., 1907, 255 ff.; *AJSL*, xxii (Jan. 1906), 110 ff. XXVI (Oct. 1909), 33 ff.; *Harper Memorial Studies* (1908), i. 133 ff.

NOTAS:

(1) For fuller information on the subject of the following pages, see generally (where special monographs are not referred to) Wellhausen's edition of Bleek's *Einleitung*, ed. 4, 1878, p. 571 ff., or ed. 5, 1886, p. 523 ff., with the references. Comp. Burkitt's art. TEXT and VERSIONS (OT.) in *EB*. iv. col. 5011 ff.

(2) Comp. Strack's art. TEXT of the OT. in *DB*. iv, p. 727 ff.

(3) Published in facsimile with Prolegomena by H. L. Strack, *Codex Babylonicus Petropolitanus* (St. Petersburg, 1876). Another relatively ancient MS. is the Reuchlin Codex of the Prophets at Carlsruhe (A.D. 1105), De Rossi's 154, the facsimile of a page of which may be seen in Stade's *Gesch. Isr.* i. p. 32, or in the Palaeogr. Society's Volume, Pl. LXXVII. Ginsburg *(Introd. to the Heb. Bible*, 1897, p. 475 ff.) describes a MS. (Brit. Mus. Or. 4445), which he assigns to *c*. A.D. 830.

(4) On these MSS. see Strack in the *Zeitschr. für Luth. Theol. u. Kirche*, 1875, p. 605 ff., and Wickes, *Hebrew Prose Accents*, App. ii. p. 142 ff., with the references.

(5) Comp. Olshausen, *Die Psalmen* (1853), p. 17 ff.; Lagarde, *Proverbien*, p. 2; and the note in Stade, *ZATW*. iv. 303.

(6) The variations exhibited by existing MSS. have been most completely collated by Kennicott, *V.T. c. Var. Lect.* 1776, 1780; and De Rossi, *Variae Lectiones V.T.*, 1784-98. But for assistance in recovering the genuine text of the passages—which are not few—in the Hebrew Bible, which bear the marks of corruption upon their face, one consults these monumental works in vain. And how little is to be gained for the same end from the MSS. discovered since De Rossi's day, may be learnt from Cornill's collation of the MS. of A.D. 916, for Ezekiel, *Das Buch des Propheten Ezechiel* (1886), p. 8 f. Baer's editions of the text of different parts of the OT. (the whole, except Ex.-Dt.) are valuable as exhibiting the *Massoretic* text in what is deemed by its editor to be its best attested form; but they are naturally of no service to those whose object it is *to get behind the Massoretic tradition*, for the purpose of obtaining a text that is purer and more original. The same may be said of Ginsburg's *Hebrew Bible*: this exhibits the Massoretic text in what its editor considers to be its best attested form: but though variants from the versions, and even conjectural readings, are occasionally mentioned, the great majority of variants collected, especially in the second edition, with indefatigable industry, from a large number of MSS. and early printed editions, relate only to differences of orthography and accentuation, not affecting the sense. The best collection both of variants from the versions and of conjectural emendations is that contained in Kittel's *Biblia Hebraica*. But in the acceptance of both variants and emendations, considerable discrimination must be exercised.

(7) This seems to be true, notwithstanding the very large number of variants from the Talmud, Midrashim, and even later Rabbinical authorities, collected with great industry by V. Aptowitzer in *Das Schriftwort in der Rabbinischen Literatur* (see p. XV), from 1-2 Samuel, and (III, 95 ff.) Joshua (cf. Strack, *Proleg. Crit. in Vet. Test.*, 1873, p. 94 ff.). These variants, viz., relate mostly to *small* differences, such as the presence or absence of *w*,

the article, *'et*, or other unimportant word; *'al* or *l* for *'el*, or *vice versa*; the sing. for the plural, or *vice versa*, in such a case as I 15, 6; *b* for *k* with the inf., or *vice versa*: the variants practically never affect the sense materially, or correct a certainly corrupt passage. In many cases also the variant seems to be due to the citation being made from memory, the substance being recollected correctly, but not the exact wording. There are, however, cases in which the nomber of seemingly independent authorities agreeing in a variant is larger than can be reasonably accounted for by the supposition that the memory was always at fault, and in these cases the variant depends no doubt upon actual MSS. In some instances this is known to be the case from the MSS. collated by Kennicott and others (e.g *bkol* for *lkol* in I 18, 14; *ha 'erdop* for *'erdop* in I 30, 8); in others, though no MSS. at present known exhibit the variants, there may well have been such,—especially where the variant is supported by the LXX or other ancient version,—extant in Talmudic times, and even later (cf. Aptow. I, p. 3; and, for the distinction of certain, probable, and possible, MSS. variants, p. 28, III, p. VI). But even these variants can hardly be called material or important. The most noticeable is perhaps *ha' epod* (as LXX) for *'aron ha'elohim* in I 14, 18, which seems (Aptow. I, p. 48 ff.) to have been read in MSS. as late as Ibn Ezra's time (A.D. 1104-1165). On the other hand, there are numerous cases in which the readings of the Talmud agree minutely (e.g. in the *plena* or *defectiva scriptio*) with the Massoretic text (Strack, *op. cit.*, pp. 70-72, 80-94).

(8) No doubt there are passages in the MT., the character of which makes it practically certain that, though neither the LXX nor any other version exhibits any variant, the text is nevertheless corrupt, i e. the corruption was already present in the MSS. which were the common source *both* of the LXX and other versions, *and* of the MT. Here. it is evident. the only remedy is critical conjecture (a brilliant one in Cornill on Ez. 13, 20: *'otan jopxim* for *'et-npaxim*). The dangers of conjectural emendation are obvious; and many such emendations rest upon doubtful theories, or are for other reasons unconvincing: but some, especially such as involve only a slight change in the *ductus litterarum*, are well deserving of acceptance. Cf. G. B. Gray, *Encycl. Brit.*[10] iii. 860; F. C. Burkitt, *EB.* iv. 5029-31.

(9) In Prof. Workman's *Text of Jeremiah* (1889), the neglect to observe the second precaution has led to disastrous consequences: a very large proportion of the examples cited, p. 283 ff., in the 'Conspectus of the Variations' presuppose no difference in the Hebrew text read by the translator, but are due simply to the fact that the translator did not make it his aim to produce a word-for-word version. See a criticism by the present writer in the *Expositor*, May, 1889, pp. 321-337.

(10) See, very fully, on this Dr. Swete's excellent *Introduction to the OT. in Greek* (1900); and St. John Thackeray's *Grammar of the OT. in Greek, acc. to the Sept.*, vol. i (Introduction, Orthography, and Accidence), 1909; also Nestle, *DB.* iv. 437 ff.

(11) See *LOT.*[8] 269 f., with the references; and add L. Koehler, *ZAW.* 1909, I-39 (on Jer. I-9).

(12) And naturally, sometimes, of other Ancient Versions as well. A *minimum* of such necessary emendations may be found in the margin of the Revised Version: a larger selection—the majority, at least as it appears to the present writer, not less necessary—is afforded by the notes in the 'Variorum Bible', published by Eyre and Spottiswoode. But many more are in fact necessary: see examples in the writer's *Book of Jeremiah*[2] (1906), and *Nah.-Mal.* in the *Century Bible* (1906); and compare (with discrimination) any

recent critical commentary. A good collection of emendations from the LXX and other Versions, with explanations, will be found in T. K. Abbott, *Essays chiefly on the Original Texts of OT. and NT.* (1891), p. I ff.

(13) *douléuwn tñ hebraikñ léxei,* Origen, Ep. ad Africanum, v. 2.

(14) Jerome, Ep. 57 ad Pammachium: quia Hebraei non solum habent *árthra* sed et *próarthra*, ille *kakozñlws* et syllabas interpretatur et literas, dicitque *en kephaláiw éktisen ho theos sun* (*'et*) *ton ouranen kai sun tñn gñn. h loeale* he represented by *-de*, as *wpheirde* I Ki. 22, 49; *kurñnñnde* 2 Ki. 16, 9. As examples of etymologizing renderings may be quoted *stilpnótñs* for *yiShar, diedñmatísanto me* for *kitteruni* ps. 22, 13, *eklektwthñte* for *hibbaru* Is. 52, 11, *tenontoun* for *'arap*, etc. Sometimes, in genuine Rabbinic fashion (e.g. Gen. 41, 43 Targ.), he treated a word as a compound: thus I Sam 6, 8 *ba'argaz* is rendered by him *en húphei kouras* as though = *b'ereg gez;* ps. 16, I *miktam tapeinóphrwn kai haplous* (*mak tam*); 73, 21 *'extonan pur kapnizómenon* (*'ex tonen*): cf. p. lxxxiii. See more in the Prolegomena to Dr. Field's *Hexapla*, p. xxi ff., or in the art. Hexapla (by Dr C. Taylor) in the *Dietionary of Christian Biography.*

(15) Illustrations may be found in Dr. Pusey's *What is of Faith as to Everlasting Punishment?* p. 80 ff.; Graetz, *Gesch. der Juden*, iv. 53 ff.

(16) The LXX Version of Daniel was first published from a unique MS. in 1772. In Tisch.'s edition it stands at the end of the second volume; in Swete's it is printed in parallel pages with Theodotion. Renderings agreeing remarkably with Theodotion's Version occur in the NT. (cf. p. 129 *n.*) and writers of the early part of the second century: it has hence been conjectured that his version of this book is based upon an earlier Greek translation independent of the LXX (Salmon, *Introd. to the NT.*, ed. 3, p. 586 ff.)

(17) Illustrations are given in abundance by Dr. Field, *Hexapla*, p. xxxi f.: for instance, in his use of the ptcp., of adverbs, of compounds, I Sam. 22, 8 LXX (literally) *en tw diathésthai ton huión mou diathñkñn,* Symm. *suntitheménou tou huiou mou*; Gen. 4, 2 LXX *kai proséthñke tiktein,* Symm. *kai pálin éteken*; Pr. 15, 15 *Tob leb*: Symm *ho euthumwn*; Is. 9, 14 *nçu' panim*: *aidésimos*; I Sam. 25, 3 *Tobat-çekel*: LXX *agathñ sunései*, Symm. *eudianóntos;* ib. *ra'-ma'lal:m*: LXX *ponñros en epitñdéumasi,* Symm. *kakognwmwn*; 2 Sam. 12, 8 *kahennah wkahennah*: LXX *kata tauta*, Symm. *pollaplasíona.*

(18) The sign : indicates the *close* of the words to which the obelus or asterisk refers.

(19) The following is the important passage in which Origen himself describes both the motive and the plan of his work: "*Nuni de dñlon hóti pollñ gégonen hñ twn antigráphwn diaphorá, éite apo rathumías tinwn gráphewn, éite apo tólmñs tinwn mokhthñras tñs diorthwsews twn graphoménwn, éite apo twn ta heautois dokounta en tñ diorthwsei prostithéntwn ñ aphairóuntwn. Tñn men oun en tñ diorthwsei tñs palaias diathñkñs diaphwnian, theou didontos, héuromen iásasthai kritñriw khrñsámenoi tais loipais ekdósesin. Twn gar amphiballoménwn para tois hebdomñkonta, dia tñn twn antigráphwn diaphwnían, tñn krísin poiñsámenoi apo twn loipwn ekdósewn,* (*a*) *to sunadon ekéinais ephuláxamen;* (*b*) *kai tina men wbelísamen en tw hebraikw mñ kéimena, ou tolmñsantes auta pantñ perielein;* (*c*) *tina de met' asteriskwn prosethñkamen, hina dñlon ñ hóti mñ kéimena para tois hebdomñkonta ek twn loipwn ekdósewn sumphwnws tw hebraikw prosethñkamen: kai ho men boulómenos prósñtai autá, hw de proskóptei to toiouton ho bóuletai, peri tñs paradokhñs autwn ñ mñ, poiñsñ.*" (Comm. in Matth. XV. v. 14).

(20) See further Swete, *Introd. to the OT. in Greek*, pp. 59-76; *DB.* iv. 442 ff.

(21) On such 'Hexaplaric' texts, see Swete, *Introd.*, pp. 76-78, 482.

(22) *Anmerkungen zur griech. Uebersetzung der Proverbien*, p. 3.

(23) Various readings which exist only in the *Greek*, and disappear when the Greek is translated back into Hebrew, are, of course, only indirectly, and in particular cases, of importance for the textual critic, who is interested primarily in such variants alone as presuppose a *different* Hebrew original: thus in Jud. I, 4. 5. 17 *ékopsan* (B) and *epátaxan* (A) equally express the Hebrew *wayyakku*; in I Sam. 5, 4 *ta emprósthia* and *to próthuron* and *amapheth* all equally represent the same Hebrew term *hammiptan*. Variants of this kind are frequent in MSS. of the LXX.

(24) Preface to Chronicles (printed at the biginning of the Vulgate): Alexandria et Aegyptus in Septuaginta suis *Hesychium* laudat auctorem; Constantinopolis usque Antiochiam *Luciani* martyris exemplaria probat; mediae inter has provinciae Palestinos codices legunt quos ab *Origene* elaboratos Eusebius et Pamphilus vulgaverunt: totusque orbis hac inter se trifaria varietate compugnat. The last of these recensions is naturally the source of the *Hexaplar* text spoken of above; and Jerome states elsewhere (I 635 Vallarsi) that it was read ('decantatur') at Jerusalem and in the churches of the East.

(25) Lagarde, *Mittheilungen*, ii 52; comp. G. F. Moore, *AJSL.* xxix. 47-50.

(26) *Le recensioni dei LXX e la versione latina detta Itala*. Estratto dai *Rendiconti* del R. istituto Lombardo, Serie II, vol. xix, fasc. IV (Milan, 1886), p. 2. Lagarde, *l.c.* p. 56, says that he knows of one MS. of the Octateuch (in private hands), not yet collated, which 'almost certainly' contains it.

(27) Its value, however, varies in different books: in some it exhibits more Hexaplaric elements than A. See Procksch, *Studien zur Gesch. der Sept.* (1910), pp. 44-9; Swete, p. 487 f.; and comp. Torrey, *Ezra Studies* (1910), p. 92 ff.

(28) Respecting the recension to which B presumably belongs, its text is of a character which led Dr. Hort to infer (*Academy*, Dec. 24, 1887) that it was copied from a MS. (or MSS.) partially akin to the MS. (or MSS.) which Origen, with the adaptations fitting it to his purpose, made the basis of the LXX text in his Hexapla: comp. Ceriani, *l. c.* p. 7, 'B exhibits the unrevised text of LXX as it was before Origen.' This view was accepted by Cornill (*Goett. gelehrte Nachrichten*, 1888, pp. 194-6, where the view propounded by him in *Ezechiel*, pp. 81. 84, 95. is abandoned); and it has been further confirmed by recent research: see Silberstein, who, in a study on the LXX of I Ki. (*ZAW.* 1893, p. I ff., 1894, p. I ff.), agrees (1894, p. 26) with Cornill (p. 196) that 'B cum grano salis is the *Vorlage* of' Origen's LXX column in the Hexapla; and Rahlfs, *Studien*, i. 85. Rahlfs argues further (*Goett. gel. Nachrichten*, 1899, p. 72 ff.; cf. *Studien*, i. 87), from the order of the books in B agreeing with that given by Athanasius in his 39th Festal Epistle (A.D. 367), that B was written in Egypt, shortly after this date.

(29) See further Swete, *Introd.* p. 125 ff.

(30) *The OT. in Greek according to the Septuagint*, vol. i, 1887 ([3]1901), vol. ii, 1891 ([3]1907), vol. iii ([2]1899). This edition supersedes that of Tischendorf. A larger edition (*The OT. in Greek*, edited by A. E. Brooke and N. McLean), containing an extensive *apparatus criticus*, is in course of publication by the Cambridge Press: at present (July, 1912), three Parts (Gen.-Dt.) have appeared.

(31) *Librorum Vet. Test. Canonicorum Pars Prior Graece Pauli de Lagarde studio et sumptibus edita* (1883). This edition is very convenient; but

it has no critical apparatus, and the text is not entirely satisfactory (see Moore, *AJSL.* xxix. 56).

(32) *Vetus Testamentum Graecum cum variis lectionibus*, Oxonii, 1798-1827. See Swete, *The OT. in Greek*, i. p. ix; *Introd.* pp. 185-7. But cf. *n.* 3, above.

(33) MS. 93 is in the main the basis of Lagarde's text (Rahlfs, iii. 79 f.; Moore, 57).

(34) *Der Text der Bücher Samuelis*, pp. 221-4.

(35) *Monumenta Sacra et Profana*, ii. 2 (1864), pp. 76, 98, 102 (specially Codd. 19, 108, 118, and the Complut. text); also (for the Lamentations) *ib.* i. (1861), on Lam. 2, 22 end. 3, 7. 22, 29. 30. 33. 63. 4, 7 etc., where the agreement of Theodoret is also noted. See also Ceriani's opinion as cited in Dr. Field's *Hexapla*, ii. 429 (published originally in 1869).

(36) *Pars Prior* etc. Preface, pp. vii-xiv.

(37) *Hexapla*, p. lxxxvii.

(38) So in 2 Ki. 15, 10 Graez's clever conjecture (*Gesch. der Juden*, ii. I, p. 99) *byibl'am* for the un-Hebraic *Kabal-'am* is confirmed by Lucian. Cf. on II 24, 5.

(39) *Iets over de Grieksche vertaling van het oude Testament* (Rotterdam, 1888), p. 12 ff. Cf. Burney, *Notes on the Hebrew Text of Kings* (1903), p. xxxi.

(40) Klostermann, *Die Bücher Sam. u. Koenige* (1887), p. xl. Of course, this advice most be understood with the needful and obvious qualifications: it is not intended that everything to be found in Lucian is to be indiscriminately preferred to the Massoretic text. There is undoubtedly wheat in Lucian, but there is also much chaff (cf. Torrey, *Ezra Studies*, 1910, 105 ff.); and it is the task of the textual critic to distinguish between them.

The Complutensian Polyglott is based upon the text of Lucian. Holmes' MS. 108=Vatican 330 is the manuscript which was sent in 1513-14 by Leo X to Spain for the use of the editors of that Polyglott: the minutes relating to the loan and return of the MS. still exist in the Vatican Library (Delitzsch, *Fortgesetzte Studien zur Entstehungsgesch, der Compl. Polygl.*, Leipzig, 1886, p. 2). It does not, however, reproduce MS. 108 exactly. Where the text of the MS. differs materially from the Heb. or the Vulg., it was constantly corrected, sometimes from other Greek MSS., sometimes from the Hebrew (see Rahlfs, p. 18 ff.).

(41) The '*antiqua versio*'. See Cornill, *Ezechiel*, pp. 37-42.

(42) The '*antiqua versio*' is based upon the LXX, and in particular on the recension represented by B. See Rahlfs, i. 84, 85; Raupp in Z. *für Ass.* xvi. (1903), 329 (in a study, p. 296 ff., on the oldest Ethiopic MS. of Sam.-Kings, in the Borgio Museum at Rome; the article contains also a collation of Dillmann's text).

(43) On the alleged dependence of Luc. on Theodotion, see Smith, *Comm.*, 402 ff.

(44) See fully, on this Version, H.A.A. Kennedy's comprehensive article, *DB.* iii. 47 ff.: comp. *PRE.*[2] viii. 433-443 (Fritzsche); *PRE.*[3] iii. 25-31 (Nestle).

(45) On the continuation, see *DB.* iii. 49[b], iv. 446[a].

(46) *Variae Lectiones*, ii. pp. xxi-xxii, 179, etc.: comp. i. pp. xciii-xcv.

(47) *Zeitschrift des Harzvereins*, 1874, pp. 251-263. The two Quedlinburg fragments were re-edited by W. Schum in the *Stud. u. Kritiken*, 1876, p. 123 f. (I Ki. 5, 9[b]—6, 11[a] has recently been recovered from the same source: A. Düning, *Ein neues Fragment des Quedlinburger Itala-Codex*, 1888).

(48) *Augustissimae Bibliothecae Caesareae Regiae Palatinae Vindobo-*

nensis Praefecto Doctori Ernesto Birk munerum publicorum feliciter peracto XL annorum cyclo gratulantes qui a Bibliotheca sunt Veteris Antehieronymianae Versionis Libri II Regum sive Samuelis Cap. X. 18—*XI.* 17 *et Cap. XIV.* 17-30 *principem editionem dedicant inlustratam Tabulis Photographicis* (Vindobonae, MDCCCLXXVII). Cited as Vind.[1].

(49) *Palimpsestus Vindobonensis* antiquissimae Vet. Test. Translationis latinae fragmenta e codice rescripto eruit et primum edidit Johannes Belsheim Christianiae, 1885 (I Sam. 1, 14—2, 15. 3, 10—4, 18. 6, 3—15. 9, 21—10, 7. 10, 16—11, 13. 14, 12—34. 2 Sam. 4, 10—5, 25. 10, 13—11, 18. 13, 13—14, 4. 17, 12—18, 9). Cited as Vind.[2] (One column of this MS., containing II 11, 2-6, had been published previously, as a specimen, by Eichenfeld and Endlicher, *Analecta Grammatica*, Vindob. 1837, p. ix). For some other recently discovered fragments see *DB.* iii. 50[a].

(50) Regarded by some as independent *versions*: see *PRE.*[2] viii. 434-6; *DB.* iii 48-9.

(51) On the Vulgate generally, see the elaborate article by Mr. (afterwards Bishop) Westcott in Smith's *Dictionary of the Bible*: on its relation to the Hebrew text of the OT. in particular, the careful monograph of W. Nowack, *Die Bedeutung des Hieronymus für die alttestamentliche Textkritik* (Goettingen, 1875), should by all means be consulted. See also H. J. White's art. *Vulgate* in *DB.* iv. p. 873 ff.

(52) Preface to Daniel (printed at the beginning of editions of the Vulgate); Ep. 125, v. 12 (Migne, i. 1079),—an interesting passage, too long to quote.

(53) Ep. 84, v. 3: Putabant me homines finem fecisse discendi. Veni rursum Ierosolyma et Bethleem. Quo labore, quo pretio Baraninam nocturnum habui praeceptorem! Timebat enim Judaeos, et mihi alterum exhibebat Nicodemum. Preface to Chron.: Denique cum a me litteris flagitassetis ut vobis librum Paralipomenon Latino sermone transferrem, de Tiberiade quemdam legis doctorem qui apud Hebraeos admirationi habebatur assumpsi: et contuli cum eo a vertice, ut aiunt, usque ad extremum unguem; et sic confirmatus ausus sum facere quod iubebatis. Preface to Job: Memini me ob intelligentiam huius voluminis Lyddaeum quemdam praeceptorem, qui apud Hebraeos primus haberi putabatur, non parvis redemisse nummis. On Am. 3, 11, he alludes to the 'Hebraeus qui me in sacris Scripturis erudivit': similarly on Zeph. 3, 8. Gal. 3, 14 al. On Hab. 2, 15: Audivi Lyddae quemdam de Hebraeis qui *sapiens* apud illos et *deuterwtñs* (= *tanna*') vocabatur narrantem huiuscemodi fabulam, etc. On Zech. 14, 20: Quod cum ab Hebraeo quaererem quid significaret, ait mihi, etc.

(54) Comment. on Is. 22, 17 on *geber*: Hebraeus autem qui nos in Veteris Testamenti lectione erudivit *gallum gallinaceum* transtulit. (See the Comm. of Rashi *ad loc.*) Comp. M. Rahmer, *Die hebraeischen Traditionen in den Werken des Hieronymus* (Breslau, 1861); continued (with reference to Hosea) in Frankel's *Monatschrift*, 1865, pp. 216, 460; 1867, p. 107; 1868, p. 419.

LIST OF ABBREVIATIONS.

AJSL. = *American Journal of Semitic Languages.*
al. = alii, aliter.
alt. = alternatively (to denote one of two suggested views).
Apotow. I, II, III = Aptowitzer, V., *Das Schriftwort in der Rabbinischen Literatur*: (I) in the *Sitzungsberichte der Akad, der Wiss. in Wien*, vol. cliii (1906), Abhandl. VI; (II) *ibid.* vol. clx (1908), Abh. VII (on ancient renderings, and citations, of I Sam.); (III) on the *XVIII. Jahresbericht der Isr.-Theol. Lehranstalt in Wien*, 1911 (on 2 Sam. and Joshua).
AV. = Authorized Version.
𝔅 = the Rabbinical Bible, edited by Jacob ben Hayyim, and published by Daniel Bomberg, Venice, 1524—5.
Baer = *Liber Samuelis.* Textum Masoreticum accuratissime expressit, e fontibus Masorae varie illustravit, notis criticis confirmavit S. Baer (1892).
Bö = Böttcher, Fr., *Neue exeg.-krit. Aehrenlese zum A. T.* (above, p. VI f.).

Sometimes also the *Ausführliches Lehrbuch der Hebr. Sprache*, 1866, —a gigantic *Thesaurus* of grammatical forms, of great value for occasional reference, but not adapted for general use.

Bu. = Budde, K., *Die Bücher Samuel erklärt*, 1902 (in Marti's *Kurzer Hand-Commentar zum A. T.*).
Buhl = Buhl, F., *Geographie des alten Palästina*, 1896.
CIS. = *Corpus Inscriptionum Semiticarum*, Parisiis, 1881 ff.

Tom. I contains Phoenician Inscriptions; Tom. II Aramaic Inscriptions.

DB. = Hastings' *Dictionary of the Bible.* In five volumes (1898—1904).
Dh. = Dhorme, Le Père P., *Les Livres de Samuel*, 1910.
EB. = *Encyclopaedia Biblica* (1899-1903).
Ehrl. =Ehrlich, A. B., *Randglossen zur Hebr. Bibel*, vol. iii, 1910.
EVV. = English Versions (used in quoting passages in which AV. and RV. agree).
Ew. = Ewald, H., *Lehrbuch der Hebräischen Sprache*, ed. 7, 1863; ed. 8, 1870.

The *Syntax* has been translated by J. Kennedy, Edinburgh, 1881.

Gi. = Ginsburg, C. D., *Massoretico-critical edition of the Hebrew Bible*, 1894; ed. 2, much enlarged, now (1912) appearing.

GK. = Gesenius' *Hebrew Grammar*, as edited and enlarged by E. Kautzsch (ed. 28, 1909), translated by A. E. Cowley, 1910.

H.G. = G. A. Smith, *Historical Geography of the Holy Land,* 1894.

JBLit. = *Journal of Biblical Literature* (Boston, U.S.A.).

Ke. = Keil, C. F., *Commentar über die Bücher Samuelis,* ed. 2, 1875.

Kenn., Kennedy = A. R. S. Kennedy, *Samuel* (in the *Century Bible*), 1905.

Kit., Kitt. = Kittel, *Biblia Hebraica* (with footnotes, containing a selection of various readings from MSS., the Versions, and conjecture), 1905.

Kit. *ap.* Kautzsch = Kittel's translation of Samuel in Kautzsch's *Die Heilige Schrift des A.T.s,* ed. 2, 1910.

Klo. = Klostermann, Aug. (above, p. VIII).

Kön. = König, F. E., *Historisch-kritisches Lehrgebäude der Hebr. Sprache,* i. (Accidence), 1881; ii. (Forms of nouns, numerals, adverbs, &c.), 1895; iii. (Syntax), 1897.

Kp. = Kirkpatrick, A. F., Commentary on Samuel in the *Cambridge Bible for Schools and Colleges,* 1880.

Lex. = *Hebrew and English Lexicon,* by F. Brown, S. R. Driver, and C. A. Briggs, 1906.

Lidzb. = Lidzbarski, *Handbuch der Nordsemitischen Epigraphik,* 1898.

Lö. = Löhr, Max, *Die Bücher Samuels,* 1898 (in the *Kurzgefasstes Exegetisches Handbuch,* taking the place of a third edition of Thenius).

LOT.[8] = Driver, S. R., *Introduction to the Literature of the OT.*, ed. 8, 1909.

Luc., Lucian = Lucian's recension of the LXX.

MT. = Massoretic text.

NHWB. = J. Levy, *Neuhebräisches und Chaldäisches Wörterbuch,* 1876-1889.

Now. = Nowack, W., *Richter, Ruth und Bücher Samuelis,* 1902 (in Nowack's *Handkommentar zum A.T.*).

NSI. = G. A. Cooke, *A Text-Book of North-Semitic Inscriptions,* 1903.

Ol. = Olshausen, Justus, *Lehrbuch der Hebräischen Sprache,* i. 1861.

Onom. = P. de Lagarde, *Onomastica Sacra,* ed. I, 1870.

OTJC.[2] = W. R. Smith, *The OT. in the Jewish Church,* ed. 2. 1892.

PEFQS. = *Quarterly Statement of the Palestine Exploration Fund.*

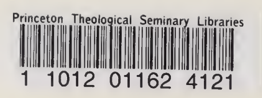
Perles = Felix Perles, *Analekten zur Textkritik des A.T.s,* 1895.

PRE.[3] = *Realencyklopädie für Protestantische Theologie und Kirche*, ed. 3 (edited by A. Hauck), 1896-1909.
PS. = Payne Smith, *Thesaurus Syriacus.*
Reinke = Reinke, Laur., *Beiträge zur Erklärung des A.T.s*, vol. vii. Münster, 1866.
Rob. = Edw. Robinson, *Biblical Researches in Palestine*, ed. 2, 1856.
RV. = Revised Version.
Sm. = Smith, H. P., *The Books of Samuel*, 1899 (in the *International Critical Commentary*).
Stade = Stade, B., *Lehrbuch der Hebräischen Grammatik*, i. 1879.
Th. = Thenius, Otto., *Die Bücher Samuelis*, ed. 1, 1842, ed. 2, 1864.
T.W. =Conder, C. R., *Tent Work in Palestine*, ed. 1887.
We. = Wellhausen, Julius., *The text of the books of Samuel*, 1871.
ZATW., ZAW. = *Zeitschrift für die Alttestamentliche Wissenschaft*, edited by Bernhard Stade, 1881 ff.
ZDMG. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*
ZDPV. = *Zeitschrift des Deutschen Palästina-Vereins.*

Indice

PRIMERA PARTE

APENDICE


Princeton Theological Seminary Libraries
1 1012 01162 4121


INFORMATION
ICI
4
CONSERVATION, INC.